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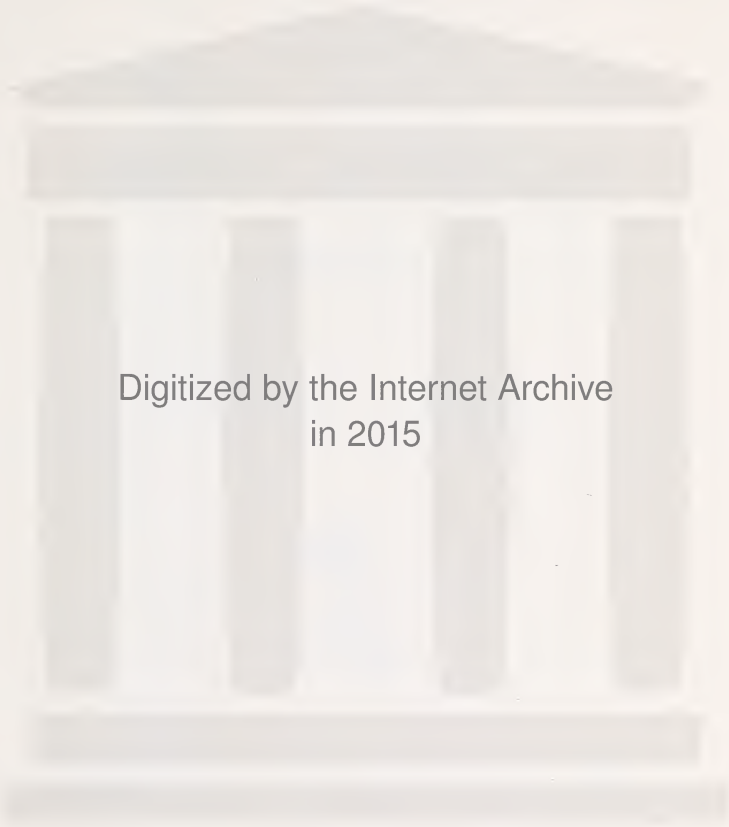
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A

NARRATIVE

HISTORY *of* REMSEN

NEW YORK

Including parts of adjoining townships of

STEUBEN *and* TRENTON

1789–1898

By MILLARD F. ROBERTS

"Which we have heard and known, and such as our fathers have told us; that we should not hide them from the generations to come."

—*Psalms*

PUBLISHED
BY THE AUTHOR
1914

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THE

HISTORY OF REMSEN

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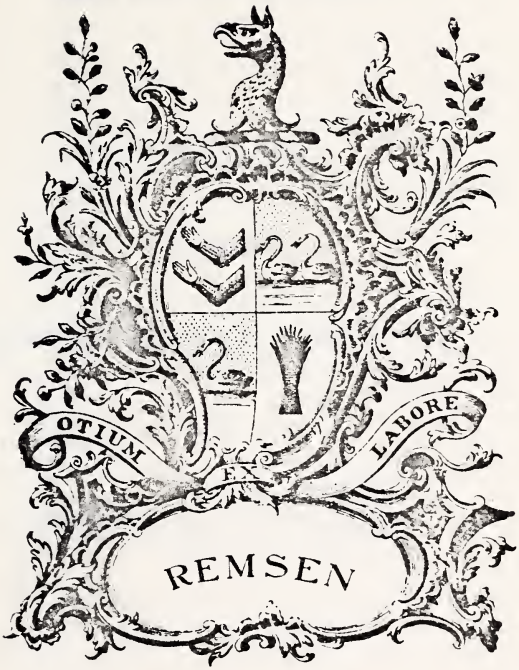
Willard F. Roberts

NARRATIVE HISTORY OF REMSEN


OTIUM
EX
LABORE
REMSEN

ARMS
OF
THE REMSEN FAMILY

10.29.1917

TO

THE MEMORY

OF THE

PIONEERS AND EARLY SETTLERS

OF

REMSEN AND VICINITY

PREFACE

Perhaps it is superfluous to suggest to the reader who is familiar with Remsen, that the material from which these pages have been prepared was gathered from vastly wide and scattered sources—gleaned here and there, bit by bit, through years of patient effort; for in no one collection was there assembled anything like sufficient data from which a history of this region could be compiled with any degree of completeness. And it is with this fact in mind, that I wish hereby to acknowledge my indebtedness to the following works for valuable information:

"The Documentary History of New York;" "Spafford's Gazetteer of New York," (Editions of 1813 and 1824); "Gordon's Gazetteer of New York;" Hotchkin's "History of Western New York;" Turner's "Pioneer History of the Holland Purchase;" Barber and Howe's "Historical Collections of New York;" Jones' "Annals of Oneida County;" Durant's "History of Oneida County;" "Our County and its People," by Daniel Wager; Benton's "History of Herkimer County;" Hough's "Histories of Lewis and Jefferson Counties;" "History of the Calvinistic Methodists of Utica and Vicinity," by T. Solomon Griffiths; "A History of Wales," by O. Morion Morgan; "History of the Welsh in America," by Rev. R. D. Thomas; McMaster's "History of the People of the United States;" Snowden's "History of the State of Washington;" "The Journal of John Lincklaen," agent of the Holland Land Company, and the "Autobiography of Francis Adrian Van der Kemp," the last two edited by Mrs. Helen Linck-

laen Fairchild, of Cazenovia, N. Y.; "Y Cenhadwr Americanaidd" (American Messenger), a Welsh magazine published in Remsen for more than forty years; the State Geologist's Reports; files of the Utica, Rome and Boonville newspapers; and the state, county and town records.

For much valuable assistance I am indebted to Mrs. Eveline (Allen) Rockwood, of Union City, Pa., long a resident of Remsen, and who from the time she was fifteen years of age taught school here and in surrounding districts for several years, thus having a most favorable opportunity for knowing intimately the people who resided here at that time. From various reminiscences written me after she had attained the age of eighty years and upwards, I have been able to give in these pages many names and historical facts that otherwise could not have been obtained; and thus, only for her superior intellect, retentive memory, and kindly interest in aiding the work, it would have fallen far short of what it is.

I am also similarly under obligations to Mrs. Alsamena Owens, whose life of over ninety years has been spent here; and to Broughton W. Green, of Harmony, N. Y., an early school-teacher in Remsen and Steuben; to Charles R. Green, of Lyndon, Kas.; to Simeon R. Fuller, of Holland Patent; to my grandfather, Robert M. Jones, who came here a boy, in 1801, and for fifty years was actively engaged in business, and whose entire residence here covered a period of more than seventy years; to William L. Platt, of Sherburne, N. Y.; to Cornelius R. Jones, of Syracuse, N. Y.; to Mrs. Esther (Burchard) Buell, of Hamilton, N. Y.; to Mrs. Esther (Platt) Sawyer, of Hamilton, N. Y.; to G. W. Wheldon, of Pueblo, Colo.; to Mrs. Ann Farley, of Prospect, N. Y.; to Edwin Thomas, of Remsen; to Mrs. Jane (Evans) Roberts, of

Bay City, Mich.; to F. W. Patterson, of Waterville, N. Y.; and especially to my mother, whose vivid recollections of people and events in this locality extended over a period of more than three quarters of a century.

M. F. R.

Syracuse, N. Y.,
January 25, 1914.

INTRODUCTORY

The gathering of the historical facts and reminiscences presented in this volume was actuated at first by no motive other than the gratification of curiosity as to the march of early events in the place of my birth and home of my ancestors; but gradually more and more interest was inspired by my work, until diligent research and extended inquiry accumulated a mass of material that attained to unexpected proportions. It was then that I determined to embody in comprehensive form for permanent preservation much that I had gathered of Remsen's history, from the time its forests were first disturbed by the pioneer's axe, down to the close of the centennial year of its organization.*

As to the scope of the proposed undertaking regarding the territory to be considered, there was forced upon me the fact that the principal settlement of my home township, the incorporated village of Remsen, extends into Trenton township; and that citizens of parts of both the townships of Trenton and Steuben always have been closely identified with those of Remsen in social, religious, and business associations. So it seemed imperative that the contiguous districts should be included in the scope of the narrative.

The task of compiling was not entered upon, however,

*The year 1898. The task of compilation, and nearly all of the research work, was done at odd hours during years of busy pursuits. In the spring of 1897, when the first chapters were nearly ready for the press, a change of business which necessitated my removal to a distant city stopped all progress; and for fourteen years my notes and manuscript never saw the light. This will explain the omission—with the exception of a few family sketches and biographies handed in later—of all records of a date subsequent to 1898.

without misgivings that the historic material to be found in a section entirely destitute of colonial and revolutionary incidents might prove rather uninteresting, and while it cannot be pretended that the vein has been found richer than it promised, it is, nevertheless, hoped that something of interest to the people of this locality has been preserved from the oblivion into which the annals and traditions of the early settlement were fast receding.

I have been unable to enrich my collection by much documentary matter—letters, diaries, or memoranda. I found that little of the early history had ever been recorded. It rested largely in the memory of the pioneers, who have long since gone from the scenes of their hardships and trials—those plain, hardy and free-hearted men who first broke into the original wilderness of these townships, and with their own hands began to make them what they now are. Much that would now be valuable and entertaining perished with them.

The history of this region cannot be looked upon as a record of events that may be considered great. The chopping of forests, the building of cabins, the founding of settlements, and the gradual subjugation of a most stubborn wilderness are the only matters that can engage the attention of the chronicler. Therefore the events herein recounted are neither tragic nor widely important; the troubles rehearsed are far from overwhelming; the mysteries are not entirely mysterious; the disasters not always disastrous. No battles have ever been fought within these boundaries. "Pen-y-mynydd" and "Boncen Fawr," within the memory of man have never spouted fire nor been shaken by an earthquake. No carved stones nor rusty weapons have ever been found on the "plains of Cobin" or in the valley of the Cincinnati, to indicate that either Remsen,

or Steuben, or Trenton in past ages was aught more than an abiding place of wild beasts, or perhaps at rare intervals the hunting-ground of barbarians.

Originally, it was designed to include the family histories of the pioneers and early settlers; but, unfortunately, satisfactory data concerning many of these families could not be obtained, despite most strenuous efforts in that direction. The obvious lack of sentiment, or even ordinary interest manifested by so many regarding the records and traditions of their ancestors, are among the difficulties attending an endeavor of this nature. Apropos of this view of the subject, a recent writer has truthfully said that, "To know nothing of our ancestry or whence we came, to have no reverence for the precious memories of the past, is to ignore the elements and influences that have made us what we are: and who so dead to sympathy and affection, to kindred and country, that would not preserve the record of his ancestors, the place of his birth, the home of his childhood and the sacred spot where repose the loved and lost ones of each."

Concerning many of the early settlers I have been unable to obtain any data whatever, and of others nothing more than the family name, or perhaps an imperfect record of their ancestry or posterity. However, such of these facts as could be gathered are presented, trivial as they may seem and unsatisfying as they are, with the hope that the future student of family history may derive help from the record, and perhaps be enabled to supply deficiencies to his own satisfaction, if not to the interest and enlightenment of others.

A large proportion of these early settlers were Welsh, as is shown in the following pages. Now in all the realm of genealogical research there will be found scarcely anything more perplexing and discouraging than an

attempt to follow the lines of a Welsh family. There seems to have been a lack of variety in names to bestow on the children of Wales, which has resulted in an interminable array of identical names, making the task of locating and identifying branches of families and compiling their records, a most intricate and well-nigh hopeless undertaking. Furthermore, the custom of giving to children the Christian name of the father for their surname, has more or less prevailed with them for centuries; and this practice it is found was not always followed uniformly regarding the children of the same family, for some were given, or would assume, the father's Christian name for their surname, while brothers and sisters would retain the father's surname for their own. Thus, in the chapter on "Family History and Biography," it is shown that among the early Welsh settlers was one John Parry; and a son of his, who settled here a year or two prior to the father, was called William P. Jones—presumably, William Parry Jones —taking "Jones" from his father's first name, John. Another son of Mr. Parry was called Ellis John-Parry, and a son of the latter was known as William Ellis.

In Wales and in localities in this country where there are many Welsh people in one community, the multiplicity of identical names often necessitates an added name, or distinctive appellation. Sometimes this may be the name of the parish in Wales in which they live or whence they came; or the name of a village, or settlement, or farm; or the name of the vocation or trade they follow, or their fathers had followed before them; the color of the house in which they live, or the material of which the house is built. Sometimes it has occurred that an episode in the life of a man has furnished him with an added name, which was lasting and borne by his children. In many cases these added names are

used to the exclusion of the proper name, until the family is better known by the former than by the latter. Still, the appellation, however unpoetic or commonplace, in no sense implies disesteem.

The language of Wales in print, with its many consonants and double consonants, has drawn from the wag many a quip; but some one has said that "Welsh, like Wagner music, is better than it looks." So it may be added for the benefit of those who are unfamiliar with the language, that the Welsh appellations it has been found necessary to use herein to distinguish families and individuals, are really "better than they look."

The civil lists and other matters of public record have been omitted, as they are already embodied in the several published histories of Oneida county, and therefore easily accessible to the inquirer; the space these subjects would have occupied being devoted to material not so fully given in those works—facts pertaining to the people, whence they came, where they located, their customs, achievements and everyday life.

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CHAPTER I

A GENERAL DESCRIPTION

The first settler in Remsen township was Barnabas Mitchell, who came from Meriden, Conn., in 1792, and began a clearing on the farm which subsequently for many years was in the possession of his son, and is now known as the "Milo Mitchell place." He was soon followed by others, and within two years Nathaniel Rockwood, John Bonner, Perez Farr, Bettis Le Clerc, Jonah Dayton, John Kent and Shubael Cross had joined the settlement, nearly all of whom were from New England. In September, 1795, five families from Wales also located in the vicinity, being the first of their nationality to stake their future prosperity in these townships against what the forest wilderness might have in store for them and theirs. From this on the settlement was gradually increased by other arrivals, until by the fall of 1801 the population numbered about sixty families, or nearly three hundred souls.

Thus two distinct strains made up our pioneer element, each of which was tinged with its own peculiarities of thought, temperament, and methods of religious observance. In common, however, they brought to the hard task of wresting from the primeval wilderness a home for themselves and loved ones many inherent qualities of heart and mind—courage, self-reliance, steadfastness of purpose, frugality, industry—which their descendants may well contemplate with pride and affectionate admiration.

The latter part of the eighteenth century and the

early part of the nineteenth, comprised largely what appropriately may be termed the "Formative Period" regarding legislation for the extension and adjustment of civil divisions in the newly occupied portions of our state; for during those years the wise men at Albany, endowed with liberal discretion and urged by the vast landed interests of the day, were busy cutting the broad domain of our commonwealth into squares, strips and gores, to form new counties and townships, and in urging the construction of highways to further the expansion of settlements.

By an act of the legislature passed March 15, 1798, forming the new County of Oneida from the County of Herkimer, it was also enacted that, "All of the town of Norway lying in the said new County of Oneida, shall be erected and organized into a new town, to be called Remsen." So we find that, unlike most other townships, Remsen was organized by the legislature without petition, action, or movement on the part of its inhabitants to advance such organization. This was only six years after Barnabas Mitchell had pitched his tent here in the wilderness; and the new township did not have enough male inhabitants of legal age entitled to citizenship to fill all its offices—had nominations been made for all the customary town officers from supervisor to fence viewer and hog-reeve—so to the astute politician and crafty office-seeker, this anomalous situation gave no opportunity to extend the glad hand and to pat familiarly on the back any voters except those only who were candidates for office.

Now unless we recall vividly to mind what the conditions of our country at large were at this period, even though but little over a century has since passed into history, we can but faintly conceive the conditions of pioneer life here. The entire population of the country

then was less than that now included in the City of New York and its environs. The western part of our state was still spoken of as the "far west," while Cleveland was on the remote frontier, and Detroit only a military post in the wilderness. There was not then, in fact, anywhere on the globe, a public conveyance of any kind, except stages, that carried goods or passengers from one point to another at regular intervals according to an advertised schedule. If one had occasion to go from one country to another by sea, he went down to the nearest port, as did Jonah, when he went to Joppa and waited there until "He found a ship going to Tarshish, when he paid his fare and went down into it." If one did not find a ship going to the particular city he desired to visit, he took passage in one going to some neighboring port or country, and thence made his way as best he could to his destination.

So little had been done to diversify the occupations of mankind that a great majority of our people were forced to gain a livelihood by tilling the soil. In the older communities, of course, such artisans as the blacksmith, the wheelwright, the carpenter, the tailor and the shoemaker, the butcher and the baker were found in every village; but in the newer, most of these, together with the doctor—who was also the dentist— and the preacher, had to travel from place to place in the exercise of their vocations. The farmer's market was very limited, and the cost of transporting what he had to sell was great. Roads everywhere were bad, for as little was known about road making then as about many other arts. Indeed the demands for new roads were so great that neither the counties nor the states could provide money for building them, and keeping them in repair, by any system of taxation that the people could endure. Accordingly public money began to be used

to open new roads in the more sparsely settled regions, while those in the older were turned over to corporations who improved them and collected toll from those who used them. And the rate of toll charged everywhere was excessive. In New England a road wagon drawn by four horses was charged twelve and one-half cents for each two miles. In New Jersey one cent per mile for every horse was demanded. In Pennsylvania and Maryland the rate depended on the width of tires, and the number of horses, and varied from two cents to sixpence per horse for every two miles. In Virginia the rate was twenty-five cents for twelve miles.

Necessarily the cost of transportation was everywhere well nigh prohibitive, the average the country through being ten dollars per ton per hundred miles. To send a barrel of flour from Buffalo to Montreal cost one dollar and fifty cents. To move a bushel of salt three hundred miles cost two dollars and a half, and five dollars to send a hundred weight of sugar the same distance. All articles that could not stand this rate were shut out of market; and among these were grain and flour, which could not bear transportation more than one hundred and fifty miles, unless they could be sent along some all-water route.

Again, in the first decade of the nineteenth century farmers tilled their land with implements that were little better than those used by the Greeks and Romans, or even by the Egyptians, Assyrians and Chaldeans in far earlier times. The wooden plow, perhaps rudely improved by an iron share, was everywhere used. Wheat, oats and rye were harvested with a sickle, and threshed with flails, or tramped out by horses or cattle. Not one of the many labor-saving machines with which farmers are now so familiar had then been invented or thought of.

Labor was cheap, and those who worked for wages were forced to compete with laborers whose condition was little better than that of slaves; for many people in foreign countries sold their services for a term of years to ship captains to obtain passage to this country. This was true, not only of men, but the services of their wives and children on arrival here were sold at auction to such as would buy, the highest bidder being he who would pay the captain the sum he demanded—usually a little more than one hundred dollars—in return for the labor of the poor immigrant for the shortest term. This term was commonly from three to eight years for a man or woman, and somewhat longer for a child. At the auctions where these people were thus sold into bondage, wives were separated from husbands and children from their parents, as ruthlessly as colored slaves were separated in the south. During the term agreed upon the "redemptioner," as he was called, was to be fed and clothed, but was to receive no other compensation until his term of service was ended, when he was to have a suit of new clothes, a grubbing hoe, a weeding hoe, and an axe, to help him to begin life on his own account. The condition of those who were forced to compete with labor of this kind was miserable enough. Farm laborers were fed and lodged by their employers, and paid but little more in cash than would serve to clothe them. Hod carriers, mortar mixers, diggers and choppers labored from sunrise to sunset. Wages in New York and Albany were forty cents per day. In Baltimore, men thought themselves fortunate to get employment at eighteen pence a day, and throughout Maryland wages averaged about six dollars a month. The average wage rate, the country over, was not above sixty-five dollars a year, including food and lodging.

Such were the general conditions confronting the Remsen pioneers. And now in a brief glance at the diversities Nature afforded them in their new home, we hope we shall not unduly impose on the reader's patience if we rehearse some trite facts concerning the topography of the state at large. As is well known, the principal part of New York is included in the Appalachian system; the mountains appearing to be only partially interrupted by the valleys of the rivers, or depressed by the basins of Lake Erie and Lake Ontario, and by the long narrow valley which contains Hudson river and Lake Champlain. The valleys of Lake Ontario and the Hudson are connected by that of the Mohawk river and Oneida Lake, and together separate the mountain system into three great divisions. The first and largest of these lies in the space south of the Mohawk river and Ontario valley, between Hudson river and Lake Erie; the second is north of the Mohawk, between Lake Champlain and the eastern end of Lake Ontario; and the third comprises a part of the range east of the Hudson.

These divisions are sub-divided by many chains and ranges. The second division is traversed in a northeast direction by six principal ridges, and some subordinate ones, which collectively have been called the Sacandaga mountains, and have a length northeast and southwest of one hundred and forty miles, with an extreme breadth of about one hundred and twenty-five miles. However, these dimensions vary greatly, as at the north line of the state the breadth is not twenty miles, while at latitude 40° 30′ it exceeds one hundred. The chains are not continuous, but are made up of detached links, in parallel lines and varying elevation, with summits of diversified forms; while scattered over the great area are many hills not reducible to any range—solitary, or in detached

groups—some vieing in elevation with the determinate ridges, others simply low masses of rocks in various forms.

In two of these subordinate ridges we have an especial interest. The first of these, called the Highlands of Black river, reaches from the source of Black creek, a tributary of West Canada creek, west and northwest about sixty miles, and thus includes the region of Remsen and vicinity. Starr's Hill, about four miles west of Remsen village, represents its greatest altitude, about eighteen hundred feet, and the whole area varies in elevation from that down to about twelve hundred feet, having frequent rolling surfaces several miles in width. West Canada creek descends its southern slope, while Mohawk river, Fish creek, Salmon river, and Sandy and Deer creeks rise in it.

The second subordinate ridge is known as Hassencleaver mountain, and extends from Herkimer county for about twenty miles into Oneida county, occupying the space between the Highlands and Mohawk river. It is about nine miles broad at its base, having an altitude varying from eight hundred to twelve hundred feet. This is the blue ridge marking the southern horizon, so pleasingly conspicuous from many parts of these townships. Locally it is called the Big Hill, and to the drivers of early stage coaches, and the carriers of merchandise from the Mohawk to the north country, before the construction of the plank road, the "Big Hill" was all that its name implies. Many interesting accounts of the difficulties attending its ascent in these times are handed down. Moreover, this elevation in reality was the great obstacle to the flow in this direction of the stream of immigration, which, when it had filled the valleys, like water ready to burst its barriers, followed the lines of least resistance.

It is also an interesting fact that the fifth range in the mountain belt of the great wilderness of northern New York is the Adirondack chain proper, for this name was originally given to it by Professor Emmons, while making his geological survey of this region; but which now by common consent is applied to the whole mountain region of the northern wilderness. Hence on the later maps, these townships are designated as occupying a position on the "foot-hills," or "spurs," of the Adirondacks.

From Black river valley to the valley of Oriskany creek, geologists inform us, there are outcrops of nearly every formation. Here, and south of Remsen, is found the great limestone system known as the Trenton Formation, with its wonderful fossil remains, which receives its name from its fine development in this locality. This bed, upon which the southern part of the township of Remsen and the greater portion of Trenton township rests, is excellent for building purposes, and when burned makes a prime cement.

In the northern section, primitive rock boulders abound, a species of granite. Everywhere indications of diluvial action are prominent, in the accumulations of gravel, sand, pebbles and boulders scattered over the surface. It is said that the parent bed of some of the latter can not be nearer than the extreme north of the continent. Iron ore has been found in the northeast section of Remsen township, as originally formed; and traces of "Fool's Gold" in the vicinity of Black river has at intervals inspired in some the delusive hope that a vein of the more precious metal might be found.

The soil in general differs but little from that of other high sections of the county, and the land is better adapted for grazing than for agriculture, though it is productive in coarse grains. The principal productions prior

to 1812 were barley, peas, beans, oats, hay, flax and potatoes; and the first settlers found the soil so rich that they had little need for fertilizers. This was especially true of the flat or bottom lands. William Platt, who owned the John Humphreys' farm, south of the village, for years after settlement hauled stable refuse to the creek and dumped it into the stream. Throughout this section, two crops of potatoes were sometimes raised in a season. Those of the second crop were said to be as large as those of the first, though they were thought to be less dry and of inferior flavor.

Originally the townships were heavily timbered with maple, beech, birch, elm, ash, spruce and hemlock.

CHAPTER II

SETTLEMENT AND GROWTH

We have named a few of the pioneer settlers of Remsen township, the earliest of whom located here in 1792; but in the more extended area considered in these pages, covering portions of the adjoining townships, the first to brave the dangers and hardships of the entire region as a dweller within its lonely precincts was Samuel Sizer, a ship carpenter from New York city, who came here in 1789. However, he came under far different conditions from those surrounding any other settler, for he was the hired agent or superintendent of the landed proprietor, Baron Steuben; and consequently enjoyed advantages unknown to the ordinary pioneer in the unbroken and scarcely explored wilderness of these rugged hill-townships. Under the patronage of the generous Baron, he was enabled to make extended preparations beforehand in the way of procuring live-stock, implements and stores, and also had several laborers to aid him in the pioneer work. He made a clearing and lived for some years in Steuben, on the farm later owned by Josiah Owen.

Most of those who ventured to locate here brought little or nothing with them, except the might of their strong arms and an inflexible determination to meet all exigencies, however great, in preparing for themselves and families "an habitation in the wilderness;" where the cheapness of land and the durability of the Baron's leases, promised new advantages and animated them with the hope of securing a more independent livelihood

for themselves and added opportunities for their posterity.

It required peculiar qualities to make a good pioneer. We who enjoy what an heroic ancestry won for us by sufferings and sacrifices, know little, and think less, of the cost at which all these things were secured. Silently they went out into the wilderness, resolved to reduce Nature herself to their far-reaching purposes. But comprehensive as was their prevision, they could not take in the half of the grand picture they were beginning and which was so soon to unroll like a panorama before the gaze of the world. The greater share of founding and building this nation was done in silence and solitude; by self-sacrifices that were unknown to the outside world; and with patient and repeated efforts, where frequently there was faint token of final success.

A year or two after the coming of Mr. Sizer, the Baron moved upon his patent, where near its center some sixty acres of land had been cleared—the section still known as "Sixty Acres"—and a log house built for him; and here, in this wild region, with a few male servants about him, he made his home. Following his arrival came several who had borne arms under him, some of whom became members of his household.

Before the spring of 1792, fifteen families had settled in Steuben, mostly about the Corners, and in the vicinity of Sixty Acres. The first to establish a residence at the former was Stephen Brooks, Sr., who came from Middletown, Conn., in 1790 or '91, and located on a farm which during later years was occupied in part by his grandson, John W. Brooks. It is said of Mr. Brooks that after he had become comfortably settled in his new home, he became greatly alarmed over a report that a band of hostile Indians from Canada was about to make a raid through this region, and lest his family

should come to harm he removed with them to New Haven, Conn.; though he subsequently returned to Steuben and spent the remainder of his life here. His son, Stephen, Jr., was the first male white child born in the township, the date of his birth being in 1791 or '92. During the sojourn of the family at New Haven, his son Charles was born, who became a well-known Methodist preacher of the primitive type.

Aaron Francis purchased "All that certain Lot or Parcel of Land, being part of the township of Steuben, in the County of Herkimer, in the State of New York, and known and distinguished in the division of said Township of Steuben as Lots No. 140 and 141 of the Tract granted to Peter Service and others." The original deed from which we quote, was dated September 15, 1791, and after describing the boundaries of these lots adds: "As the needle pointed in the year 1769," which would indicate that a survey of the Service Patent was made that year. The consideration stipulated was "eighty pounds, two shillings and sixpence, lawful money of New York." Mr. Francis made a clearing where the house of R. Fremont Jones now stands; and in 1801 he sold fifty acres to Thomas Cuffin, which included the clearing where a log house was built. It is also recorded that "Aaron Francis, Yeoman, and Annor his wife, sold to William C. Jones, Carpenter, a part of Lot 140," the same year. This is the place owned by the late Lewis Everett; and Francis sold, in September of that year, to Morris Ellis, forty acres off of Lot 140. A part of this the latter sold to the Capel Isaf society, for a church and burial-lot. Mr. Francis left after a residence here of about ten years. Ebenezer Weeks, from Brooklyn, Conn., settled just south of Ty Coch corner in 1791.

In 1792, Capt. David Starr, from Middletown, Conn.,

purchased a farm from Baron Steuben, and settled on "Starr's Hill." And this year came also Noadiah, Fairchild, Joel and Samuel Hubbard, from Middletown, who located in the vicinity of Captain Starr's purchase. Capt. Simeon Fuller came also in 1792; and Capt. Simeon Woodruff settled on a farm adjacent to Captain Fuller's about the same time. Jotham Mitchell, who settled on the corner south of the location selected by Samuel Sizer, Salmon Ward, Bela Hubbard and David Miller, were all here as early as 1792, as also were John Platt, Sr., and his sons William, Obadiah, Richard and John, originally from Huntington, L. I., but directly from Fredericksburgh, Duchess County.

Moses Adams, the first school-master, came from New Marlboro, Mass., in 1793. He settled on the farm afterward owned by Allen Clark, where he remained only a year, when he removed to a farm east of the Corners, and subsequently lived in other localities in that vicinity. He served in the war of 1812.

In 1794 Capt. Joseph Ingham settled on Starr's Hill, and during this year also, Daniel Barnes, from Middletown, took up fifty acres near by, built a house and made improvements. He then went back to Connecticut after his family, and returned with them in the spring of 1795. He had belonged to the Connecticut militia, and was called out at the time of Burgoyne's surrender, though the command he was with arrived on the field after the General had capitulated. He was the father of the late Mrs. Joel Porter, of Steuben. Other early settlers from Connecticut were Elisha Crowell, and Dr. Earl Bill, the first physician of the township. Amos and Lemuel Hough were here before 1794. John Phillips, father of Thompson and Champion Phillips and of the late Mrs. Samuel Dustin, of Remsen, was an early settler at Steuben Corners. John Merrick was one of

the first to locate on what was called Beaver Meadow, near the Corners. Among others who settled early at Steuben Corners was Stephen Adsit, and two brothers named Clark; Judge Thomas Hamilton was an early and prominent resident there; and also Colonel Davis, a revolutionary officer, who in 1832 or '33 removed with his sons to Michigan; and Silas Austin was an early settler in the township.

In 1795 the first Welsh emigrants arrived, precursors of the great number of that nationality who in the succeeding forty years settled here, until they became the predominant factor in the development of Steuben and neighboring parts of the townships of Remsen and Trenton. As early as 1802, Rev. John Taylor, who visited here at that time, says "one-third of the inhabitants of Steuben are Welsh."

Prior to the revolution the current of emigration to America was slow, as compared with the period immediately succeeding the war, when, soon after peace was restored, it became the principal objective point for emigration from continental Europe and the British Isles, this holding especially true of Wales. There every seacoast town and remote mountain parish furnished its quota of earnest men, who were actuated by no adventurous spirit, but were prompted solely by the desire to improve and develop their station beyond that possible for them to attain at home. There for generations the people had toiled and plodded incessantly, with earnest intent and painstaking endeavor, only in the end to realize that their condition was no better than had been that of the fathers who rested in the parish church-yard; for the majority of the peasantry of Wales at this time were in a condition of extreme poverty, and well-nigh utter hopelessness.

So it was to improve their distressful situation that

these, and many others living under like conditions in the old world, were willing to encounter the dangers of a voyage hither, which in those days were great, and some were willing even to suffer the indignity of being sold into temporary servitude to repay their passage money and other advances. A few who had been thus indentured found their way later to this locality, where in time they acquired a competency and were among the most respected of the community. Harsh and disagreeable as this system may appear in the present age, it gave to our country a great number of energetic and thrifty settlers, who, by reason of their poverty, could not otherwise have come to America. At the end of their term of service these voluntary "redemptioners" became merged into the mass of population, suffering no lingering taint of menial servitude.

The incoming of Welsh settlers to this locality continued in a moderately increasing volume for about forty years, when the tide of this emigration turned to the western counties of the state, and to Ohio and Wisconsin, also taking with it many families that had previously located here. Respecting this subject of Welsh emigration, we take the liberty of quoting the following paragraph from "The Pioneers of Utica," by the late Dr. M. M. Bagg:

"A few individuals of the Welsh race have been already spoken of as settled in Utica ere 1801; these were Joseph Harris (1792), Thomas and Simeon Jones (1794), Richard Francis (1798), John Adams, John Nicholas, John Roberts, and Simeon Johns (1800). But they were now coming in numbers, and formed the only considerable foreign immigration to Oneida county, which occurred at the beginning of the century. In a pamphlet entitled, 'Settlement and Progress of the Welsh in Utica and Vicinity,' which was published in 1860 by Rev. Llewellyn Howell, formerly a minister of Utica,

it is stated that in September, 1795, twelve Welsh families landed in New York, of whom five made their way up the Mohawk and settled at Steuben. These were followed the next year by about one hundred, chiefly from South Wales. They were poor but industrious, and were soon comfortably situated. Of these it is probable that only a small part remained in Utica. The Welsh are known to be extremely clannish in their habits, as well as religious in their instincts, and wedded to the forms of worship in which they were reared. It was natural, therefore, that the new comers should follow to Steuben those who had preceded them, where, among their fellows of kindred speech and habits, they would the sooner enjoy those religious privileges so dear to the national heart. According to the opinion of a few of the older residents of Utica, it was through the agency of Colonel Walker that individuals of this people were first led to make their homes in this region. Appreciating their industry, thrift and the many moral virtues of this class of settlers, he persuaded them to come and occupy his extensive wild lands in Steuben and vicinity. Those who were farmers disposed themselves over the rich hillsides of Steuben, Remsen and Trenton, while those who had trades lingered in the villages, and were universally credited with being the best mechanics, especially builders, of the time. Nor could these latter deny themselves the enjoyment of their cherished institutions, and the ministry of the pastors who accompanied them."

"The typical Welshman," says one, "is not only brave, but obstinate in proportion to his bravery;" an assertion that we believe is amply supported by the history of the race. The Welsh have ever proved invaluable as pioneers, for they are a race whose courage and determination rise in proportion to the difficulties they encounter. For generations they had inured themselves to the hardships and privations of a rugged country, where to sustain life they found it necessary to labor against the most adverse circumstances.

The five Welsh families mentioned by Dr. Bagg as having "made their way up the Mohawk and settled in Steuben," were those of Griffith Rowland, William Williams, Evan Davies, Hugh Roberts and Owen Griffiths. A son of the latter, Griffith O. Griffiths, was the first Welsh child born in Oneida county, and some have contended the first in the state west of the Hudson river. In 1798 these were followed by several more from Wales, among whom with their families were Deacon William C. Jones, William P. Jones, Evan Griffiths and Robert Griffiths. A year or two later came John Parry, his son Ellis, his son-in-law, John Evans (Boon), and Evan Thomas, all of whom settled for a time, at least, west of Ty Coch Corners; also came Hugh Griffiths and David Jones, the latter of whom was the father of the late Mrs. John Pugh, of Remsen, and of Mrs. Edward Williams of Trenton. He selected a location on what was later known as the Billings Lot, a little more than half way between the village and Capel Ucha, his house standing sixty rods or more north of the highway.

Among those who came from Wales in 1801, were Morris Ellis; Hugh Jones and his sons Richard H. and John H., who purchased and settled on the Capt. Simeon Woodruff place, the latter having died. Daniel Thomas settled near Sixty Acres in 1806, and Jabez Burchard came with his family from New England to that locality the same year. Joel, Chester and Samuel Porter came in 1808, during which year there was another large immigration of families from Wales, many of whom located in Remsen township and in the northern part of the Township of Trenton.

As we have stated, Barnabas Mitchell is conceded to have been the pioneer settler of Remsen township, locating here in 1792. His daughter Polly (Mrs. Van Slyke) was the first white child born here. Capt. Shubael

Cross came from Massachusetts in March, 1794, and built the first saw-mill and grist-mill at Bardwell. His death, in 1795, is said by some to have been the first among the settlers in Remsen, though it is also claimed that the first death was that of Capt. Eleazar Peck, from Providence, R. I. Amos Bull settled upon and cleared the land long known as "Bull's Commons" and later as the "Camp Farm," which he finally left in disgust, it is said, believing the place not worth fencing when cleared. About this time came Ephraim Hollister, father-in-law of the late Judge Storrs, of Trenton, and who was elected supervisor at the first town meeting, in 1798. He subsequently removed to Trenton, where he died. In 1796 Ebenezer King purchased three hundred and thirty-six acres of land northeasterly of the village, on what was afterward known as the State road. His daughter is said to have been the first woman married here, though this distinction is claimed by Broughton W. Green for a daughter of Capt. John Kent. Samuel Howe, who settled here before 1796, was the first justice of the peace, and it was at his log house, just north of the Clinton R. Thomas residence at Bardwell, that the first town meeting was held.

At Fairchild, so called, there settled Ezekiel and Agur Fairchild, from Connecticut, the former the first schoolmaster in the township of Remsen; Caleb Nichols; Jesse Morgan; Gilbert Cole; Gershom Hinkley, a land surveyor and first resident land-agent for Henry Remsen, proprietor of the Remsenburgh Patent, and after whom the township and village are named. Among other early settlers were Jonah Dayton; Solomon Gillette; Ebenezer Dodd; Philip Scott, who lived on the Richard Morgan place, between Fairchild and Bardwell, was the first physician, and for several years after the organization of the township officiated as town clerk; Rev. Ed-

mund Tefft, from Rhode Island, said to have been the first resident minister; James Franklin; Joshua Borden; Perez Farr, who lived on the road from Fairchild to Ninety Six; Harry Franklin, who married a daughter of Perez Farr; and John Bonner, a native of England, who moved here from Vermont and took up the lot afterward owned and occupied by the late Jenkin Jones, half a mile or more east of Remsen village, and who subsequently went west to make his home with his son, and died there. Jeremiah, another son of John Bonner, remained here. He was a stalwart man, considerably over six feet in stature, generous, good natured, and a noted wood-chopper; and as those were days wherein a man was "famous according as he had lifted up axes upon the thick trees," he was deservedly popular.

Daniel Dayton lived in a log house near the Bardwell mill, and when very old removed to Cortland, N. Y. There came here with him, his uncle, Solomon Dayton, his cousin Horace, and Daniel Dayton, Jr. Shubael Foster settled near the Daytons. He was a brother of "Nat" Foster, the famous Adirondack hunter and trapper of early days. Peter Slawson settled on Lot 1 of the Service Patent, and Stephen Slawson on Lot 14, about the same time. Green White, another noted trapper, hunter, and "Indian slayer" as he was called, was an early settler at Bardwell, as were also Asa Weeks and Elisha Larabee. Enoch Hall, a revolutionary soldier, with his sons James and Raymond, were early settlers, their log house being located on the Fairchild and Bardwell road facing that which leads to the Bardwell mill. Consider Bardwell, father of David and Elias Bardwell, and step-father of Judson Witherell, Sr., settled on the west side of the stream at Bardwell, north of the road that leads to the mill. All of these were located here prior to the year 1800.

In consequence of the advantage of a water-power at Bardwell which is supplied by Baker, Red, and Beaver brooks and by numerous springs, some of the early settlers there thought they foresaw in that locality the future "hub" of Remsen township. But many things conspired to thwart the realization of this dream. The pioneer miller, Shubael Cross, died shortly after building his mills. Succeeding him was Bailey Burritt, whence for many years the settlement was known as "Burritt's Mills." In 1804 he acquired by lease, or purchase on contract, the mill-seat including eight or ten acres on the northwest corner of Lot 26. He conducted the mills until November 25, 1809, when "his goods and chattles, lands and tenements" were sold by the sheriff to satisfy the claims of the heirs of Henry Remsen. There was no highway near this section that ever became a road for general travel, and the land was not of a character to induce settlement; for notwithstanding the fact that the soil is fairly good, innumerable boulders are scattered over its surface, which, it is said, are importations of a pre-historic period, brought by icebergs from a distant northern zone. There were no customs-officers in those days, so these came in free of duty, and were plentifully scattered about the sections of Bardwell and Ninety Six.

Steuben Corners, Sixty Acres, Fairchild and Bardwell were settlements of some character when Remsen village could boast of but three log dwellings, one at either end and the other near the center of the present corporate limits. Each stood in a small clearing, and were separated along the wilderness road by intervals of at least a quarter of a mile. There was also a primitive saw-mill at the falls that produced principally heavy planks for flooring, also used for siding for buildings after framed structures began to be erected.

The first settler within the confines of the present village was Peter A. Becker, who took up one hundred and ten acres of land and built a log inn or tavern at the south line of the present village limits. As but few deeds for lots on the Service Patent were given before the survey made by Calvin Guiteau, in 1795, title to this property was not passed to Becker until July 18, 1796, though he had settled upon it some time prior to that date. On November 1 of that year he transferred the same to Deacon William Platt. The inn soon after was set on fire and destroyed.

There was a house, built partly of logs and partly of planks, on the site of the Zalmon D. Root house, afterward known as the James Mitchell place, latterly owned by Edward E. Samuel. This house was built in 1795 by James Smith, brother of the late Bohan Smith, and as early as 1797 was conducted as a public house by Smith and his son Joab. The latter died at Sacket Harbor, during the war of 1812.

About midway between the north and south limits of the village, Joseph Brownell bought a hundred-acre lot and began a clearing. He soon after sold to Oliver Smith, who built an inn on the site of the Colonel Beecher residence. Brownell removed to Steuben township, locating on the road leading from Trenton to Steuben Corners.

After the death of Baron Steuben, several settlers on his patent removed to the location of the village, in every instance intelligent, capable men and good citizens. William Platt was among these, a man of activity and enterprise, who within a few years after coming here remodeled the saw-mill, built a grist-mill, and also a blacksmith shop on the turnpike opposite his dwelling. In 1803 there came from the same locality Broughton White and Lemuel Hough, who built an ashery that

year, while Broughton White opened a store, where he kept a few articles to exchange for ashes, gradually increasing his stock until he had a fair assortment of general merchandise. In the course of a few years he was succeeded in the store by Jacob Betticher, better known as "Jake," who, following the custom of the times, sold grog as well as groceries over his counter, and with some of the farmers of the surrounding country it became a popular stopping-place when they came to the mill.

The settlement was small, consisting of little beside the Platt grist-mill and saw-mill, the gambrel-roof house now owned by John Humphreys, which Platt built in 1804, a small framed house also built by him, standing south of his home and about opposite that long owned by Rowland Anthony, and the blacksmith shop before mentioned. On the road leading to Prospect at this point, about twenty-five rods east of the J. G. Jones stone house, Morris Jones, father of the late Robert M. Jones and father-in-law of the late John G. Jones, made a small clearing and built a log house; and Robert Jones, father of the late Moses Jones, had made a slashing in the woods and put up a log house north of the road, on the brow of the hill overlooking the settlement. These men came here with their families in 1801, from Wales. This highway had not then been put through to Prospect, and was but a rough forest road leading only to the two clearings we have mentioned. The store of Betticher was on the north corner of the main road and that leading to Steuben, where afterwards was the residence of Isaac W. Roberts, and now the site of the Dynes Hotel. White & Hough's ashery was on the Steuben road, not far from Betticher's store; and one or two other rude houses, used as tenements by the millmen, the blacksmith, and the potash boiler, were south of the Steuben road corner.

This group was not large enough nor of sufficient importance at that time, it seems, to be honored with a name; so to the patrons of the settlement for miles around it was known simply as "Jake's," and long after it had been officially endowed with a name by the establishment of a postoffice, "Jake's" and "Remsen" were interchangeable terms. The Welsh settlers gave to "a" in the name "Jake" the shorter sound, which made their pronunciation of it not unlike the English diminutive "Jack." Since in their language there is no special termination of words to denote the possessive case, such as is given in the English by adding "s" to possessive nouns not ending with that letter, it commonly followed that in their construction of English sentences this termination was dropped. If they used the phrase: "I am going to Jake's," in their vernacular tongue it was "Yr wyf yn mynd i Jack." And in making use of the same sentence in English, they never added the "s" nor broadened the "a", so to them "Jake's" was "Jack" in both languages; and Remsen continued to be "Jack" with many of the Welsh people on the surrounding hills long years after Jacob Betticher had passed away and was by them forgotten.

In those days the Cincinnati was a far more pretentious stream than at the present time. Nearly the whole area drained by it was forest, wherein the springs and swamps never dried. A heavy woodland undergrowth fringed its dark banks, between which it lazily flowed until it reached the south end of the village, where to a natural fall of about twenty feet, was added a log dam, built to provide power for the first saw-mill constructed. Here the heavy volume of water, with roar and splash tumbled violently into the channel below, sending cloud-wreaths of mist to the surrounding tree-tops; and was about the only disturber of the forest

solitude, for, as may be supposed, there was little of human din and clamor to break upon the ear.

Respecting the naming of this stream, on the occasion of a centennial celebration in Trenton village, in 1876, we find in some historical notes furnished by Mr. Warren Rowley, of South Trenton, the following: "Thomas Hicks built and kept a hotel in Trenton about where Dr. Guiteau's office now stands. Being an admirer of Cincinnatus, he named it the 'Cincinnatus House,' and had a large sign made on which was painted a portrait of this Roman patriot. It is said the Cincinnati creek received its name in this manner."

Now it seems hardly credible that the stream known as "Cincinnati" could have taken its name from so inconsiderable a circumstance as this, though it has so gone into history. In an historical sketch of Trenton given in Durant's "History of Oneida County," published in 1878, Mr. Rowley's notes are printed verbatim. But it seems to us far more probable that the "Cincinnatus House" took its name from the stream. We have never seen any account other than that given by Mr. Rowley, nor heard any other tradition as to the naming of the creek, though we believe it to have been named for the Society of the Cincinnati, and probably by Baron Steuben, in whose grant it has its source and through which it flows for some distance. The Baron was a devoted member of this society, which was organized at his headquarters on the Hudson, on which occasion he presided. The principal streams on the Steuben Grant are Steuben and Cincinnati creeks. When this was surveyed and a map of the territory made, these streams must of necessity have been named. What more reasonable to suppose than that one should be named in honor of the distinguished proprietor, and the other for the society of which he was the senior officer for many

years? The City of Cincinnati, Ohio, was named by another revolutionary officer and member of the society, General St. Clair.

Stephen Hutchinson, who occupied what was later known as the "Price Farm," where the road to Fairchild turns east from the turnpike, was here in 1796. He was elected overseer of the poor at the first town-meeting, and was also the first postmaster of Remsen, receiving his appointment October 1, 1809. Previous to that mail for Remsen had come to Trenton, where a post-office was established in 1805. Theodore Smith, Enoch Rogers, James Townsend, and John Stebbins, a revolutionary soldier and pensioner, were early residents of this settlement.

Silas Fowler, who lived in Steuben, occupying Baron Steuben's house after the latter's death, removed to Remsen where he had bought a farm north of the village. He was a justice of the peace, and one of the deacons of the first church organization in the village, the English Congregational Society.

Among the early settlers in the northern part of Trenton township was a man named Sprague, who settled very early near the Horace Powell place, a mile or more south of the village. In addition to burning lime, which was his chief occupation, he worked at bottoming chairs; that is, putting into chairs bottoms made of interwoven strips of split elm, hence they were called "splint-bottom" chairs. Mr. Sprague had been an officer in the revolution, had been seriously wounded, and was a pensioner. For many years he was the only man in the community to take a newspaper.

Jacob C. Nash, father of Andrew, lived a little south of the Sprague place, on the west side of the turnpike, on the farm now owned by J. G. Jones. He sold this property to Filkins Beadle, another early settler.

John Mac Donald lived west of the H. L. Davis farm, at the crest of the hill; and William Frazier, father of the late Alexander Frazier, of Trenton, settled the John Jones (Farm) place in 1799. Still farther along on this road, in what was afterward called the Dr. Maurice neighborhood, lived a Scotch-Irish family named McElroy. And a little later there settled in that vicinity Griffith Methuselah Jones, father of the late William Meth Jones. He bought a small farm, and, after having paid for it, discovered that he had bought of the wrong patentee. He remained on the place, however, and paid for it a second time rather than lose his improvements. A man named Edward Jones made the first clearing on the Pirnie stone-house farm, where he built a log house. It stood a little west of the present railroad, and north of the brook that flows under the tracks at this point and thence across the lime-kiln place to the creek. Robert M. Jones bought this farm from the original settler in 1811, and in 1818-19 built the stone house lately owned by Alexander Pirnie. David Williams, father of the late David H. Williams, made a clearing and built a log house on the place owned later by Rev. Richard Jones on the turnpike about one hundred rods north of the Pirnie house.

Another Edward Jones, a maltster and brewer from New York city, was an early settler, if not the first, on the Richard Owens (Llanbadarn) place. His son married Susan, daughter of 'Squire Broughton White. In 1806 Robert M. Jones made the first clearing and built a house on the Richard Lewis (Llanbadarn) farm, east of the John G. Jones farm, on the road to Prospect. In 1811 he removed to the turnpike, as we have stated.

Among those to locate on the "Corduroy road," which passed south of the John G. Jones house, was Hugh Owens, father of the late John J. and William H.

Owens. He emigrated from Wales to Philadelphia about 1801, and shortly after settled here. He was an exhorter of the Welsh Calvinistic Methodist denomination, and one of the organizers of Pen-y-caerau church. His daughter became the wife of John Edmunds, who for many years was a highly respected business man of Remsen, and who removed to Utica about 1856 or '57.

Another resident on this road was Mrs. Jane Roberts, a widow, who followed the profession of mid-wife before Remsen was able to sustain a resident physician, and who even continued the vocation years after regular physicians were located here. She thus officiated at the nativity of the first-born sons and daughters of Remsen and vicinity. In those times, while there was much need of activity in the line of her calling, the fees she received were small, barely providing for her comfort. She lived to a great age, dying at the home of her daughter, Mrs. Richard M. Jones, who then occupied the Frank G. Jones farm, on the State road, near the Jerome Witherell place.

Evan George, father of Jeremiah, located on the R. R. Roberts place, which he subsequently sold to John L. Jones, Sr. On the Thomas Pritchard farm, south of him, lived Hugh Jones, whose daughter married John Parry. They were the parents of the late John Parry, for many years a contracting builder, and prominent citizen of Rome. William Worden was the first settler on the James Owen place, now owned by John L. Jones. At the junction of the State road and that leading past the Pen-y-caerau church to Fairchild, afterward known as the 'Squire Jenkins homestead and later owned by James Roberts, Matthew Hoyt kept a public house. About this time, also, there were located on the Pen-y-caerau road the Bronsons, the Wilkinsons, Andrew Cady, Sr., Stephen Buffington, Isaac Worden, Hull Tut-

tle, and Juder Crosby, the last of whom "kept tavern" in a log house north of the church.

In 1804, John Platt, Jr., came to Remsen village from Steuben, and within the next few years, in company with his brother William, began work on the Platt mills. And about this time, Noble & Blue built a tannery here.

In 1810 the population of the township was four hundred and eighty-nine, with thirty-three senatorial electors; and there was reported that year "two school-houses, used also for meetings of worship." These were the old "North school-house" in the Dayton District and one at Fairchild.

About 1811 Heman Ferry, from Steuben, succeeded Jacob Betticher in the first store established here; and on August 17, 1813, he was appointed postmaster, which office he continued to hold until June, 1831.

The year 1812 gave to Remsen one of the most kindly, beneficent and public spirited citizens it ever had, in the person of Col. Mather Beecher, who purchased the Noble & Blue tannery and took up his residence here, where for more than fifty years he was one of the most prominent and highly respected in the community. During that year the turnpike from Utica to Sacket Harbor was completed. For a period of two or three years afterward, this highway was a most busy thoroughfare, as many soldiers and sailors passed over it on their way to Sacket Harbor. The infantry marched, but the marines refused to do so, and conveyances had to be provided to transport them. Supplies and military stores for the army were hauled through by day and by night, and the rumble of heavy wagons with an accompaniment of curses by the drivers only too often disturbed the tranquil slumbers of the quiet burghers.

In 1816, or the "Year Eighteen Hundred and Froze to Death," as the settlers long afterward were wont to

speak of it, frost repeatedly destroyed vegetation, and ice formed on the Platt mill-pond every month during the year. This cold season increased many fold the hardships they had already been forced to endure.

It was this year also that the first settlements were made in that part of the township known as "Ninety Six"—so called from "Section 96" of the Remsenburgh Patent. Thomas and Garner Nichols, brothers, were among the first to locate here, and were soon followed by others, among whom were Samuel Roby, an extensive land owner and manufacturer of potash; Morey Nichols, Sr., who came from the Mohawk country; John Smith; a Mr. Howard, with his sons Stephen and William; the Sanderson family; a man named Cole who was a potash boiler; Henry Whiteman; Jesse Smith; John Worden; Anthony, Jacob, and John Bronson, Jr.; John and Henry Ingersoll; and Asa Martin, Sr., with his sons Obadiah, John, and Asa, Jr. The last named married Betsy Wheeler, and reared a large family. He was a small, spare man, of a mild, kindly disposition, rather eccentric, going bare-foot from spring until fall, always moving about at a trotting pace, seemingly ever in a hurry, and with toothless gums industriously and continually chewing the resinous product of his own spruce timber. He is well remembered by many who lived here forty years or more ago. Other settlers were William Gay, Richard Perry, William N. Williams, Seth Smith, the Harrington brothers, Daniel and Joseph Ingersoll, brothers; the Hoover family, Stillman Smith, Esquire Fowler, Joseph Bickford and Waite Worden.

David Bellinger settled in the contiguous district of "Bellinger-town." Jenkin Morris, who settled first at Pen-y-caerau, removed to Ninety Six. Oliver and Carlos Smith also located here. They later removed to Wisconsin, about 1853. William H. and Charles Thomas

were prominent men in this section. It is said that the first framed building here was a barn built by "Uncle Tom" Nichols; though others claim that a house erected on the William H. Thomas place by Elder Cross, a minister of the Christian denomination who located here, was the first. There were several who bought farms in the vicinity, and after having partly or fully paid for them, found there was a question as to the validity of their titles; for the proprietor of whom they bought laid claim to a gore of five hundred acres against the claims of the Henry Remsen estate. The controversy of the rival claimants was taken into the courts, and after a wearisome litigation covering several years, was finally adjusted in favor of the Remsen heirs. Some of the settlers on this gore lost all that they had paid on their farms including improvements, and moved elsewhere to begin life over again.

By 1820 the population had increased to nine hundred and twelve; and a corresponding growth in the population of the neighboring townships brought a proportionate increase to the business of Remsen village. That year Heman Ferry built a stone store, which stood just north of the present Dynes Hotel. His former store, in a part of which had been his dwelling, was enlarged; and here he continued to live for nearly twenty years.

A descriptive view of the village at this time has been given by one of its earliest residents, as follows: Beginning at the south end of the present corporation, on the west side of the highway, was a dwelling; next to this was the Platt dwelling, conducted as a public house, and at present owned by John Humphreys; next north, on the south corner of Steuben road, was the hotel of Joseph Halstead, who had married a widow Potter, who formerly had conducted the hotel; and

on the north corner of the road was the combined store and residence of Heman Ferry, and just north of that was his new store, then in course of building. From this on were open fields, until the site of the present Baptist church was reached, where stood the residence of Colonel Beecher, afterward occupied by Elisha Booth, and about twenty-five rods in the rear of this building was Beecher's tannery; next was a small shoe-shop, also owned by Colonel Beecher; then the hotel of Oliver Smith, later purchased by Colonel Beecher and remodeled by him for his residence; next, just north of the present residence of Augustus Owens, was the home of John Stebbins; and there was also a house on the present Samuel place.

On the east side of the highway, nearly opposite the house last mentioned, was the large framed house still standing, built about this time by David Aldrich, a mill-wright and carpenter. On account of his quiet, dignified manner, Mr. Aldrich was called "Deacon," though he was not identified with any church. The next building south was the district schoolhouse, and on the south corner of the road leading to the depot was the "Upper Tavern," built by Tyler Mitchell, with the hotel barn and sheds on the north corner. Continuing south from the Mitchell hotel, the first building was the house of James Beaurhyte, which is still a landmark of the village, occupying a site on the north corner of the lane leading to the Steam Mill. South of this was the house of Barton Johnson, occupied later by Gen. Zalmon Root, where he died; which also was owned and occupied for many years by the Rev. Morris Roberts. On the north corner of the road leading past the stone church, was the house of Broughton White, which he later moved to

a site near the Steam Mill, where it still stands, facing the creek, and where lived latterly Huldah Booth. After removing this house to its present location, Mr. White built the store which now occupies this corner. Next was the present Gainsway House, built by Dr. Earl Bill in 1814, and conducted by him as a hotel for many years. Next, was the house of Owen S. Evans, built by John Platt, Jr., about 1811. When first built it was a story and a half structure, standing with its side to the street, having a door at either end, and was designed to accommodate two families. For some distance immediately below this the water of the mill-pond came almost, or quite, up to the present east line of the street, which was thickly strewn with saw-logs to be converted into lumber at the saw-mill, while great forest trees and alders lined the bank of the stream. The next buildings were the saw-mill and grist-mill of William Platt, below the dam. South of these on the north corner of the road leading to Prospect, was a blacksmith shop. Of sidewalks there were none except well-trodden paths which served satisfactorily enough in dry seasons, but spring and fall and heavy summer showers unfailingly revealed in them the depth and adhesive quality of the rich surface soil, a condition that was unimproved until Colonel Beecher caused tan-bark to be hauled from his tannery and deposited upon them from time to time.

There was no building on Steuben street, except Heman Ferry's barn, which occupied the site of Miss Mary Evans' house; and none east of the creek within the present village limits, until 1823, when Calvin Allen built for his home the house owned and occupied for many years by the late Josiah Griffiths, a part of which is now the office of B. K. Brown & Son.

The second house east of the stream was built in 1825, by Calvin Allen, for Dr. Earl Bill, which still stands, upon the southeast corner of Maple and Prospect streets; and was long the home of Robert R. Roberts, the merchant tailor. As soon as the frame of this building was raised and the bents pinned into position, it was formally voted by the men present—and it is supposed that nearly every man in the village was at the "raising"—to name the street leading up the hill "La Fayette street," in honor of the French nobleman who perilled his life and bestowed his means toward securing American independence. The Marquis at that time was on a visit to this country, making a tour of the states. As we already have a Steuben street, it seems that the name chosen on that occasion should be restored; thereby giving to the two principal thoroughfares diverging from the main street names in memory of both these distinguished foreigners, who sacrificed so much for the American cause.

About 1820, several Welsh families that had emigrated here in 1818, settled on the French Road, about seven miles northwest of Remsen. Among them were Richard W. Jones; William Edwards; Evan Evans, father of Mrs. Robert R. Roberts and Mrs. Thomas Morgan of Remsen; Owen Richards; and Evan Perry. Other early settlers in that locality were Evan George, father of Thomas; Robert Davies; and Walter James.

In 1830 the population of the township had increased to 1,400. Between 1825 and 1830, Major Andrew Billings, who was destined to take an important part in affairs of this section, came to the settlement and opened a store on the corner of Steuben street, in the building where Joseph Halstead formerly kept hotel, which is still standing. On June 4, 1831, he was appointed postmaster. In

1828, as highway commissioner, he issued a "warning" to the free-holders on the road between Fairchild and Bardwell, whence we find the following were located there: Jehiel Rockwood; Richard Morgan; Jesse Morgan; William Allen; William Roberts; Elisha Larabee; William Rockwood; Whitman Morgan; Luther Allen; Nathaniel Rockwood; and David Perry.

In a letter to the writer, Broughton W. Green says: "I can remember back to 1830-31, and the men who were considered the best men in Remsen in those days, from 1831 to 1848, were Gen. Zalmon Root, and his son Zalmon D., Maj. Andrew Billings, Col. Mather Beecher, Heman Ferry, Isaac W. Roberts, Morgan Owen, Jabez Burchard, Chester G., Silas, and Ezekiel Kent; the last three successful farmers, as was also Milo Mitchell, who was likewise a Methodist exhorter. Heman Ferry was the most successful in the mercantile business of any man who ever did business in Remsen. There have very many good men gone out of Remsen to fight the battles of life—very many who have proved themselves a benefit to the world, an honor to those who bore them, and a blessing to all."

In addition to most of the names given by Mr. Green as the prominent men of Remsen in those years, Mrs. Rockwood gives the following: "Agur Fairchild, and his son Samuel; Caleb Nichols; William G. Jones; Jeremiah Bonner; Judson Witherell; Tyler Mitchell; Perez Farr; Bohan Smith; Evan Owens, school superintendent, and justice of the peace; Whitman Morgan, who married Electa Franklin; John D. Tefft, who married Sophia Messenger; Elisha Larabee; Enoch, James and Raymond Hall; Hugh Hughes, who built the Jerome Witherell stone-house, and ran it for many years as a public house; Pliny Morgan; Harry Sheldon; and a Mr. Bowles, the last three being located on the State road."

To those residing in the village Mrs. Rockwood adds the following: "O. J. Owens; Griffith W. Roberts; Orange Hopkins, a wagon-maker, who built the Rev. E. C. Evans house, and the one next south, the latter used as a wagon-shop; Caleb Steves, a justice of the peace; Jacob Lewis; Samuel Johnson, who was a very useful member of society, and active in every good work; and his brothers, Sylvester and Selden Johnson."

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On the turnpike six miles north of Remsen village, is the little settlement called "Bethel," where, about this time, several families located. Among the early dwellers there were William Jones (Plwyf Bryncroes); William Hughes, father of Hugh Hughes, and of the late Mrs. Owen O. Owens, Mrs. Herbert Williams, and Mrs. Richard Thomas, of old Steuben station; Jacob Melen, a German, who had served in the British army; John O. Hughes, with his sons Griffith, Evan and John; Jacob Williams; and John M. Jones, brother of Robt. M. Jones.

The census enumeration of 1840 showed a population of 1,630; and in 1845 the village was incorporated by act of the legislature. The completion of the Plank road, in the fall of 1848, added very materially to the facilities for transportation of merchandise, diminished the time of transit, lessened the exertions of both men and teams, and brought to travel in general here a degree of ease and comfort before unknown. For the first two or three years after the road was completed, every man who owned a horse was accustomed often to go for a drive "up the Plank," or "down the Plank," to test his animal's speed, if not his endurance, which latter was frequently taxed to the utmost, and the rustic gallant who did not take his "Dulcinia" for a drive on the new speed-way, soon lost favor in her estimation; with the result, finally, that knee-sprung or stiff-jointed, many a good roadster was relegated to ignominious farm work.

In 1849-50 the State dam was constructed, as a feeder to the Black River canal; and this stimulated settlement in the section now known as Forestport, but then a part of this township. The entire northern section had but few settlers before this work was begun; but it soon thereafter became a lumbering center of considerable importance. Some of the largest lumber mills ever erected in the state were located here, also an immense tannery. The completion of the canal afforded an outlet to market for the vast amount of timber standing throughout the region.

According to the census of 1850, Remsen had a population of 2,384, and, shortly after this date, the subject of a railroad through the town began to awaken interest. There was much discussion as to the prospective benefits therefrom; for instance, one farmer saw in it a great advantage to the local farmers, since they could have train-loads of manure from the livery stables at Utica hauled for use as fertilizer. It is needless to say that he did not take into consideration the schedule of freight-rates that afterward went into effect. Some even predicted that the railroad would bring such a volume of prosperity to the community that, ultimately, Remsen would have to apply for a city charter. The township was heavily bonded to aid the enterprise, and the stock was liberally subscribed here, which showed what great faith the inhabitants really had in the undertaking. However, with the failure of the first company their faith in the soundness of railroad securities was so badly shaken that, at the reorganization, only one man in the township paid the assessment, John T. Griffiths (Creugiau), who lived to enjoy substantial dividends from his stock. But the railroad never brought to Remsen the commercial prosperity many had anticipated; for instead of bringing wealth into the community, all the

available currency was carried to Utica, where the people went to take advantage of the cash sales offered, and when their cash was gone, returned to the local merchants for credit.

In 1855 occurred what Broughton W. Green denominates "Obadiah's unequalled failure." Obadiah J. Owen, a man prominent in social and religious circles, and a merchant of varied and extensive interests, had gained the unbounded confidence of the community. The people carried their money to him as they would to a bank, taking as security his individual notes; and if they did not bring the money to him voluntarily, he sought them out and asked them for it. Then reverses came to him, and he was unable to meet his obligations, in consequence of which very many were brought face to face with financial ruin. He removed with his family to St. Louis shortly after, where he engaged in the commission business. It was nearly thirty years before the people here regained even the semblance of a foothold on "the stepping stones to prosperity" after this failure.

In 1860 when the population had increased to 2,670, it shared in common with the rest of the country the dark foreboding of the terrible civil strife that was so soon to break out, deluging our land with blood. But the generous contributions of men and money which these townships so freely gave for the Union cause in the following four years are matters of public record, and it would be superfluous for us to rehearse them here in detail; though it seems appropriate in this connection to mention that the first to volunteer in Remsen village, if not in the township, under the first call of President Lincoln for troops was Owen, a son of Thomas O. Roberts.

For a number of years the question of a division of

the township came up periodically for discussion among the tax payers of Remsen. The measure most strongly advocated was that of erecting the northern half of the territory into a new township, to be known as Forestport. This was strenuously urged by the people who lived in what is now Remsen township, and as steadfastly opposed by those who lived within the limits of the present township of Forestport. The motive for the division on the part of those who urged it, was relief from the comparatively enormous tax burden imposed each year for the building and maintenance of bridges across Black river, and for damages caused by that river's overflow in the time of freshets; and, furthermore, they argued that these bridges were of no direct benefit to them, since they seldom had occasion to visit those parts, but were almost exclusively maintained for the use and benefit of the people of the northern section.

In 1869 the question was submitted to what would now be termed a "referendum," or in other words to a vote at town meeting, which that year was held in Remsen village, and almost the entire voting population of both sections was on hand. Naturally there was much excitement, and great delay was encountered owing to the challenging of votes, to wrangling, and to fistic encounters between some of the rival partisans, in consequence of which voting progressed very slowly. Late in the voting hours an athletic young fellow of the village, now a prominent railroad man in one of our western states, was seen to pick up a ballot-box and dash out of the voting place. Some one started the cry that the ballot-box had been stolen. Instantly the whole of Forestport's delegation, suspecting trickery, started in hot pursuit of ballot-box and boy. The latter ran through streets,

cut corners, jumped fences, dodged into lanes and backyards, with the voters of Forestport almost to a man at his heels; and when he had reached the open, fled like a deer along the hillsides, with the more stalwart and long-limbed of the northmen in close pursuit, while the winded and less fleet stopped, and in gaping amazement stood watching the chase.

After the boy had led his followers a long and a merry run over the hills, he dropped the box, and with personal safety in view took to the tall timber. The box recovered, the chase was at an end. But examination disclosed it to be a ficticious ballot-box. Then the pursuers, in a torrent of rage and with curses loud and vehement, hastened back to the voting place, only to find the polls closed, and to learn that the measure against which it had been their intent to cast their votes had been carried by a safe majority.

Subsequently, it was charged that the ballot-box had been "stuffed;" but inasmuch as the men of Forestport had been enjoying a diversion elsewhere, while the voters of Remsen were attending religiously —as all good citizens should—to the duty of voting, they were unable to substantiate their charge, and the result, in favor of division, was duly confirmed. Forestport was accordingly set off and organized as a township November 24, 1869.

Following the division, the census enumeration for 1870 showed the diminished territory of Remsen to contain a population of 1,184. Two years later, a new village charter was obtained, under the general act for the incorporation of villages.

In Durant's History of Oneida County (1878), it is said that of the entire population of the village at that time there were but two families which were not wholly or partly Welsh.

The following few paragraphs briefly mention some of the early merchants, and those engaged in other lines of trade in the village. Most of these began their business career at the lowest round of the ladder, and several of them built up commercial enterprises of considerable magnitude for their time. They bought, sold, and shipped farm and dairy products extensively, also lumber and shingles; and each fall they bought up droves of dry and fatted cattle which were driven to Utica and Albany, whence they were shipped to New York for market.

"Set up in business," as the saying was, in a small shop slenderly stocked with such goods as were needful in country trade, each morning the young merchant took down his shutters, opened his doors, swept out his store and dusted his goods himself—and this was completed by the time the gray dawn broke—for those were the days when men prospered by rising early and attending to the details of their business themselves. Many started their commercial career with no capital other than their reputation for industry and punctuality. Honest dealing and hard labor were then much the fashion.

In an historical address delivered at Trenton July 4, 1876, Hon. John F. Seymour, describing Trenton village as it was in 1804, says: "At that time there was no Prospect. There was Remsen, but no store there." This clearly is an error, for it may be proved beyond question that Remsen had a store in 1803, established by Broughton White. Succeeding him at the same location on the north corner of the turnpike and the Steuben road, was Jacob Betticher, who later had for a partner John Mappa, son of the agent of the Holland Land Company, Adam Gerard Mappa, of Trenton. Betticher & Mappa sold their business

to Heman Ferry about 1811. In 1820 the latter moved into his new store, which he built on the main road—it could not then properly be called a street—about ten rods north of the corner.

Between 1825 and '30, Maj. Andrew Billings opened a store on the south corner of these roads, and here was the postoffice in 1831. Later he built a store farther north, on what is now Main street, now owned by Dr. E. G. Williams and occupied by Mr. Sanborn. He continued to act as postmaster until 1849. After some years Obadiah J. Owen succeeded Mr. Billings, Evan Jones being associated with him as partner a portion of the time, Mr. Owen receiving appointment as postmaster in 1853.

Theodore Smith, nephew of Bohan Smith, was early in mercantile trade here. Before 1835 Selden Johnson built a store immediately north of the residence of the late Hugh Thomas, Sr., where he sold groceries. The building was afterward used by William R. Roberts for a carpenter and coffin-making shop, he being for many years the local undertaker, and later being succeeded by his son Robert W. in the same business there. Another early prominent merchant was Griffith W. Roberts, who built the store now occupied by R. O. Griffiths. Luther Conkling was also in business and served one term as supervisor.

The store that stands on the north corner of Main and Prospect streets was built by Broughton White for his son, Thomas Broughton White, who was in trade here for some years, and then engaged in the commission business in New York city, where he was very successful, finally retiring and settling in Vernon, N. Y., where he died. About 1834 Isaac W. Roberts succeeded T. B. White in the business he had established here, but in 1838 bought out Heman Ferry,

securing the business, the stone store, and the dwelling immediately south, which originally was Mr. Ferry's store, but was remodeled by him for his residence. In the "Annals of Oneida County," 1850, this building is mentioned as the oldest in the village. Sometime in the early '40s Mr. Roberts sold his stock of goods to Jonah Howe and John Billings, the latter of Trenton, and they continued the business for two or three years under the firm name of Howe & Billings, when Mr. Roberts re-purchased the goods and was there until 1857.

A co-operative store was established about 1848, called "The Farmer's Union," occupying the present hardware store of R. O. Griffiths. This "Union Store" was under the management of James B. Ray, who also was postmaster from 1849 to '53. About 1855 the business was closed out. William White was in the grocery business at the same place from 1858 to '63.

John J. Owens, after carrying on a general store at Prospect, conducted a grocery and confectionery store in the building later occupied by George Jones, directly across the street from the Griffiths hardware store. Gilbert Thomas at one time kept a grocery at the same stand. William Evans, of Steuben, in the early '40s conducted a grocery business where Howard's jewelry store now is, as did also John Jones and Robert Griffiths somewhat later. Jonah Howe was in general business for some years in the R. G. Griffiths store, which was built by him, and was succeeded by James P. Owen, who, about 1866, sold out to William H. Owens. He in turn was succeeded by Robert G. Griffiths, who has continued in the business, first, as a partner with Mr. Owens, and later alone, for a period of nearly fifty years.

Robert R. Roberts was for many years a merchant tailor and clothier, doing business in the store next south of R. G. Griffiths, and was succeeded by Thomas Morgan. Morgan Owen, a representative business man, and postmaster from 1861 to '66 and from 1867 to 1881, was for many years in the boot and shoe business. He was succeeded by Evan Roberts, who continued the same for nearly forty years. John Powell, brother of Horace Powell, at one time conducted a grocery in the Remsen National Bank building. William S. and Owen S. Evans, brothers, carried on the same line in the Billings store from 1857 or 1858, to 1864, after which Owen S. Evans conducted the business alone, there and at another location on the east side of Main street. From 1858 to 1861, William S. Evans was acting postmaster for Nathan C. Phelps, and Owen S. Evans filled this office for two terms, from 1881 to 1885, and from 1889 to 1893.

About 1856 Thomas O. Roberts and John B. Jones formed a co-partnership under the name of Roberts & Jones. This partnership was dissolved about 1860, T. O. Roberts retiring and James Roberts taking an interest with John B. Jones, under the firm name of Jones & Roberts. They did business in the store now occupied by Owen Griffiths, though Jenks Jones and Samuel Johns, respectively, carried on a general merchandise business at the same place after the dissolution of the Jones & Roberts firm. John B. Jones, after retiring removed to Independence, Iowa, where he engaged in banking in partnership with Wallace Francis, another ex-resident of Remsen; and James Roberts removed to Utica where he soon took his place among the foremost merchants of that city. Owen Roberts, a brother of James, was later in business in the Billings store.

Griffith O. Griffiths dealt in farm implements and machinery, introducing here the first mowers, threshing machines, horse-power wood-saws, etc. John Edmunds was a clothier and merchant tailor, carrying on business in a store that stood north of the stone store. Mr. Edmunds formed a partnership with B. F. Gray, and the firm was known as Edmunds & Gray. Mr. Edmunds removed to Utica about 1857, and, about the same year, Mr. Gray removed to Racine, Wis., and later to St. Louis, where his sons have attained eminence as business men. Succeeding the last named firm, Lewis & Morris conducted the ready-made clothing business for a few years. James Edmunds was a merchant tailor here for many years and moved to Utica about 1866. John P. Samuel was long a clothing merchant, doing business on the south corner of Main street and the street leading past the site of the old Baptist church. John J. Roberts also had a clothing store here in the '70s. About 1863, Richard R. Jones and Richard Richards opened a grocery in the stone store. Later they removed to the Remsen Bank building, where they carried on a general store for some years, when Mr. Richards retired and Mr. Jones continued the business alone.

The first druggist was Dr. Thomas Morris, and the second, Dr. E. G. Williams. Formerly all general stores carried a very complete line of drugs and patent medicines. Delos Beaurhyte and John Pugh were makers and dealers in harness. Reese Roberts was the first tin-smith and Owen Roberts succeeded him. William H. Davis was in the tin and hardware trade up to 1867, when he removed to Mankato, Minn., and was succeeded here by William H. Williams. Thomas Jones and Humphrey Pugh were in the cus-

tom boot and shoe business, though not in partnership. The former died here and the latter removed to Bangor, Wis., about 1866. John B. Jones, 2d, kept a general store for several years, and was postmaster from 1885 to 1889. Hiram Johnson, Selden Johnson and Jonah Howe began their business careers as clerks in the store of Andrew Billings, and became successful business men. Obadiah J. Owen acquired his first experience in mercantile life as a clerk in the store of Heman Ferry. Didymus Thomas, James Edmunds and Robert Everett, Jr., when young men were daguerreotype artists who preserved to many the features of their ancestors.

CHAPTER III

PIONEER CONDITIONS

The early settlers acquired only small farms as a rule, say of forty, fifty, or sometimes sixty acres, as being amply proportionate to their needs and means. To clear only a few acres of the heavy tangled growth of primitive forest, and afterward to prepare a small portion of the clearing for cultivation upon which the family must solely rely for support, required much physical energy and no little courage and boldness. Provided with only the rudest implements, it was perforce by the might of his own hands that the settler conquered both the forest and the rugged soil.

In consequence of the small number of acres in the original farms, the rural districts were then more thickly populated than at present. In many cases several of these small farms or homesteads of early times are now included in one; and evidences of this are sometimes noticeable in the midst of cultivated fields, where, perhaps in and about a depression that has been nearly leveled by the plow, may be found bits of earthen-ware, broken crockery, and remnants of fire-cracked and vitrified chimney-stones, indicating the site of a former home. Again one finds a group of wild plum trees, or a cluster of some domestic shrub or plant marking an abandoned garden-plot. In these a few useful herbs and flowers of the commonest varieties were about all that then were cultivated —tansy, wormwood, chamomile, horehound and sage among the former, while marigolds, grass pinks, peonies,

hollyhocks, live-forever and ribbon-grass adorned the little cultivated plots, or bordered the walk leading to the door.

Their log cabins were hastily constructed and rudely fashioned. In most of them the well-packed earth was the only flooring, though some had what was known as "punchion floors," that is, logs split through the center and laid with the flat side uppermost. Oiled paper was used instead of window-glass, though not transparent, admitting some light. Sawed lumber being scarce, blankets were used instead of doors; and as wolves were sometimes numerous and troublesome, a table set on end against the opening often had to serve for protection at night.

A prominent feature of the dwelling was the fire-place. Its chimney built entirely outside the house, had much the appearance of having been first on the ground. If it "drew well," like some hired speakers of to-day, nothing further was required. They were made of the abounding field stone, their outer edges projecting at all angles, which enabled the small boy of the family easily to clamber not only to the roof, but to the chimney-top as well, when an elevated view was desired to see if the cows were in the corn, or if an expected visitor were approaching.

In all well-regulated families the fire was supposed never to be allowed to die out; but occasionally, when through carelessness or unavoidable lack of vigilance the last vital embers in the fire-place were suffered to blacken and die, some one must needs go forthwith to the nearest neighbor for the necessary fire-brand to rekindle the blaze. It was a common ironical inquiry, when a caller prepared to depart with seeming haste: "What's your hurry, did you come after fire?" A blaze sometimes necessarily was kindled in a quan-

tity of tow by flint and steel, though the process of starting a fire in this manner was slow, requiring much patient blowing by means of the breath or the hand-bellows; the latter very useful article being found in nearly every household. The match was a luxury unknown, for the invention of "lucifer" and "loco-foco" matches occurred within the memory of people still living.

Other lighting than that afforded by the open fireplace was first furnished by the "rush candle," which was made from the soft rushes found growing in moist pastures and by the side of streams. The rushes were gathered in mid-summer, kept in water to prevent their drying and shrinking, and finally peeled of their outer case, all except one narrow, regular strip from top to bottom, left to support the pith. Thus prepared they were placed upon the grass to bleach and receive the dew for several nights, then dried in the sun, when they were ready for dipping in fat. Some adeptness was required to dip them in the scalding fat or grease, though the knack was soon acquired by practice. And these homely rush candles gave a good clear light.

In process of time, when twisted candle-wick could be procured, candles were made by tieing a number of pieces of wick of uniform length on a stick, two or three inches apart, then dipping them in melted tallow. A rack or frame-work was arranged to support a number of these sticks, so that when the wicks on each had been dipped and placed upon the rack, the first treated had become sufficiently hardened to permit redipping; and thus the process was repeated, until the required size and symmetry were obtained.

When it happened that the candle supply of a household became unexpectedly exhausted, it was common to improvise a substitute by submerging a strip of linen in

a saucer of lard, one end resting on the edge of the dish, where the light was applied. In the short days candles were much used in the dairy and in the kitchen, both morning and evening; but in the long winter evenings the huge logs burning in the mammoth fire-place caused the feeble candle-flame to pale into dismal insignificance, when it would be discarded and the domestic and social duties continued by fire-light.

Few families possessed either clocks or watches, and this lack of mechanical device for measuring time was among the many inconveniences that must be endured. Still, they marked the passing hours quite accurately without these aids. On days when the sun shone, they could reckon time's pace very correctly by reference to marks drawn upon the floor or window-sill; naturally the shadows varied a little each day, by reason of the earth's ellipse, for which allowance was duly made. In cloudy weather, however, the hour was largely a matter of conjecture, based on the expressed opinion of different members of the household. At night the barn-yard fowls were reliable proclaimers of the speeding hours, for the roosters started crowing at eleven-thirty or twelve o'clock, and repeated their call at half-hour intervals until after sunrise, with a precision equalling that of the bell-watch on shipboard. But withal, conjectures as to time would occasionally go very wide of the mark, as the following incident will illustrate:—

A stone mason of the vicinity secured work at South Trenton, living for the time in the family where he was employed. One evening it was announced that, as some of the men of the household wished to get an early start the following morning to carry the season's yield of wool to a carding mill several miles distant, all hands would be required to seek their beds early, as they would be called for breakfast long before daylight. Thus,

shortly after candle-light all retired, and were soon asleep. In due course they were summoned by the housewife, and found the morning meal ready spread. While they were eating, a wind arose, changing to turbulence what had been a calm and peaceful night. Before the breakfast was over, some of the company began to speculate as to what the precise hour might be; one remarked that he had not heard the roosters crow, while others went out to survey the sky in an effort to settle the question by reference to the position of the "great dipper." Finally, however, they unitedly determined that it was too early to start to mill, so they made themselves comfortable, some retiring to their rooms and to bed. The latter enjoyed a long and refreshing rest before they arose again at day-break. In the course of the day a neighbor who was fortunate enough to own a clock, chancing to call, was asked at what time during the night the wind had begun to blow, and replied, "at eleven o'clock."

Sometimes families would arrive at church an hour or more before time for service; and a number of authenticated instances are related of their arriving after the benediction had been pronounced and the congregation were leaving.

In later years "Down East Yankees," as they were called, occasionally came through peddling clocks. These time-pieces were simply the uncovered works to hang upon the wall, the weights and pendulum all in evidence; for cases to these "grand-father's clocks" were too cumbersome to transport from so far-away a country as Connecticut. A crafty ruse of the wily peddler was to obtain permission to hang a clock in the house for two or three weeks, or until his return trip, stating in explanation that the roads were rough and his wagon heavily loaded. The generous-hearted set-

tler seldom refused to grant so simple a request; and the clock would be installed accordingly, the pendulum adjusted, weights attached, the mechanism wound and set in motion, and instructions given to keep it running until the owner's return. However, when he called on his homeward trip, it almost invariably was found that the simple little contrivance had so ingratiated itself into the affectionate favor of the household, that it was unanimously decided that they could not endure the thought of letting it go out of the family.

There still are found here clocks made by Hoadley, by Hopkins, and by Whiting, now from a hundred to a hundred and fifty years old, their mechanism constructed entirely of wood; and then, too, there are found those that were brought to this country by some of the Welsh settlers, in which the works are of brass, bearing the imprint of some English or Welsh manufacturer. And they are serving the present generation as faithfully as they did the sire and grandsire, measuring time and hourly proclaiming its flight.

Household articles now so common as to be considered absolutely essential to comfort, were then either entirely lacking or regarded as exceptional luxuries. Even the ordinary pin, so plentiful in these days of microbe avoidance that some there are who disdain to use the same one a second time, were then often wanting in the family. Pins were then made with the heads formed of separate pieces of metal, or twisted wire, which often became detached from the body as completely as did the heads of some ambitious monarchs of former times; and the few pins that a fortunate household possessed would be hoarded and kept in use so long that it became an exception to find one that had not lost its head. Two good sewing needles and a darning needle were considered ample provision for a family, to which

of course must be added the ever-present knitting needles. A large-sized pin used for fastening wraps and shawls has been known to serve the members of more than one generation.

There were no baby carriages, and, owing to the scarcity of sawed lumber, even the cradle was often wanting. The grandfathers and grandmothers of some of the most prosperous families of the present generation were lullabied to their infant slumbers while cradled in a sap-trough.

There were times when an ingredient so necessary to the art of cooking as common baking-soda could not be obtained, or if obtainable the needful shillings or pence wherewith to pay for it were lacking; so to meet the contingency the resourceful housewife would burn a quantity of corn-cobs on the hearthstone, and carefully collecting the white portion of their ashes use them as a substitute for soda.

Compensations there were, which in a measure atoned for the privations, inconveniences, and hard labor endured; for there was contentment and happiness withal, and charity and good-will generally prevailed. As Mr. Simeon Fuller expresses in a letter of reminiscences to the writer: "The first settlers were helpful and obliging to one another. If any of them through sickness or any other bad luck were unable to get in his crops, a bee was made and he was helped out. And if a new settler came and was in destitute circumstances, they divided with him until he could help himself. If a bear or a deer were killed, a feast was made and the neighbors without distinction were called in to share it. Despite all their privations and hardships, they, without exception, would declare these the happiest days of their lives."

Social pleasures were not entirely wanting, though opportunities in this respect were exceedingly limited,

being restricted principally to mutual visiting; and as all endured hardships in common, on the principle that "one touch of nature makes the whole world kin," no social distinctions save honesty and respectability were recognized. Trivial distinctions there were, of course, for some had received certain advantages in their former homes that others in the new settlements had never been privileged to enjoy; but on the whole they met socially on common ground as equals. The young people for miles around gatherd at "corn-huskings," or "paring-bees," or at "sugarings-off," where in the latter the final touches in the maple sugar camps furnished a luxury that "kings and potentates" might long for. Then, too, the more mature matrons would meet at "quiltings," or afternoon teas, where, if they did not sew for the hostess, they brought their own sewing or knitting, for their hands were never idle. And where there was ordinarily so little to divert the even tenor of their minds, and these occasions for meeting socially so rare, naturally the neighborhood news and gossip must needs be recounted, and family trials and afflictions described, through lack of more important topics. One dame might regale the company with the symptoms of her daughter who had "the janders," while another would have the assembly conjecturing as to who could be the guilty one who got up before sunrise and plucked Mrs. —'s geese.

The less seriously inclined sometimes found pleasurable diversion upon the floor of Oliver Smith's ball-room, tripping "the light fantastic" to the strains of "Uncle Tom" Nichols' violin. These dancing-parties were held during the afternoon and early evening, owing perhaps to the long distance some of the guests were obliged to come. The dance began soon after the arrival of the guests, in mid-afternoon of the short winter day, and continued until six o'clock, when there was an inter-

mission while supper was served. Then after supper dancing was resumed, but by ten o'clock all was over. The guests, wrapped in warm skins or heavy home-made blankets, seated in large farm sleighs generously provided with straw, returned to their homes; their lives to be cheered long after by the memory of these few hours of mirth and gayety, snatched from an existence in the main all too joyless and solitary.

Regarding the question of agriculture, it soon became manifest to the early settlers that the soil of these hill townships was not adapted to grain, and little attempt was made to raise any except the coarser varieties, or at least only in such quantity as was needful for home consumption. Many acres were devoted to the cultivation of flax. It was a crop that was known to impoverish the soil more rapidly than any other, yet it yielded well, and was a product indispensable to the early inhabitant. Eventually, attention was turned to grazing and dairying, and the farms speedily became well stocked with cattle and sheep. But in this enterprise, however, no regard was paid to selection or breeding, for any distinction of "caste" or quality—in these parts, at least—was not recognized or understood; broad-horn or short-horn, long pedigree or no pedigree, it mattered not, for a cow was a cow, a sheep a sheep, and a hog most indisputably a hog then as now, here as elsewhere, and valued according to the amount of fat that could be forced upon him. Each farm acquired its herd, heterogeneous though it were, and butter-making became the principal industry. Cheese was made to some extent by owners of large dairies, say of sixty or a hundred cows; still, butter was by far the larger product, and its quality became an important factor in establishing the reputation of "Oneida county butter" in the New York market, where it is noted for its superior excellence to-day.

For many years the price of butter seldom exceeded ten cents or a shilling a pound, and often sold as low as sixpence. The entire season's proceeds of a good-sized dairy are known to have been less than forty dollars. Buyers about here were numerous, and to these "butter merchants," as they were termed, often was entrusted on consignment the entire product of the dairy to take to New York in the fall; and then the farmer for months patiently awaited his return, when he was finally obliged to accept such amount as the merchant claimed he was able to market for, less the inevitable commission for selling. With the living expenses of his family for a year or more charged against him at the store, and perhaps a payment due on his farm, should the farmer demur in disappointment and dissatisfaction, the tender-hearted merchant would relate with tear-dimmed eye and choking voice that tubs of butter were piled on the wharves in New York as high as the buildings; and how he had labored to have theirs in particular taken off his hands, thus spending the whole winter in the city trying to sell the output consigned to him. Then, to propitiate in a measure the natural disappointment, the merchant would reach down into the depths of a capacious coat-tail pocket and draw therefrom a new bandana handkerchief, or perhaps a fancy snuff-box, as a present to the woman of the house—possibly her sole recompense for days of patient labor in the dairy—while she must now, with other members of the family, forego the few coveted and needful things they had expected to be able to possess when the "butter money came in."

The local merchants also were large buyers and shippers of butter. The farmer would trade with a merchant, buying practically all his store supplies

from him on credit, and in the fall turn his butter over to be sold at the best price obtainable, from which sum to deduct his account and pay to him the balance; or perchance, as often happened, his indebtedness would amount to more than the proceeds from the sale of the butter, so that several years would sometimes elapse before the account could be balanced.

And yet, most families were to an extent independent of the tradesman or merchant. Their own cattle, sheep, swine and poultry provided the necessary meats; the maple trees their sugar and syrup; and the busy bees a store of honey. Nevertheless, there were some necessaries that the farm could not supply, and among these may be mentioned salt and sole-leather. Trips were made to Salt Point—afterward Salina, now a part of Syracuse—usually in winter, crossing Oneida Lake on the ice, the sleighs loaded with produce to be exchanged for salt, on a basis of three dollars a barrel. It was essential that two or more accompany each load on these occasions, in order that one might guard the sleigh while the other bargained for salt; for some of the "salt boilers" were somewhat covetous of other people's goods.

Sole-leather, when bought outright, cost three shillings a pound; though hides, as we have elsewhere shown, were often tanned on shares, by the slow and only process known at that period. From the time the raw hide was first taken in hand until the leather was fully dried, not less than a year was consumed in producing the best quality of sole-leather.

Our forefathers were constitutionally slow to accept innovations. Any tool, implement, or household utensil invented or improved for the purpose of lessening toil, or easing the exertion of farm and domestic labor, was not received with general favor when first

introduced. Wedded to the old ways, which they considered best, they were loth to adopt new or untried methods, nothwithstanding they might bear promise of lightening their tasks, saving time, and rendering their homes more comfortable. Even stoves were not introduced into the households here previous to 1835, for many believed their use detrimental to health and would not allow them in their homes. The first grain-cradle brought to this section was owned by Joseph Halstead, a kindly, generous-hearted man who, after cutting his own grain, would often urge the loan of the cradle upon his neighbors when he saw them in their fields harvesting with that ancient and back-breaking implement of husbandry, the sickle; but some declined his offer, believing that this new device tended to wastefulness, since it did not cut the straw so closely to the earth as did the sickle. When Sylvester Burchard began to make cast-iron plows, there were farmers who hesitated to use them through fear that the iron would "poison their land." They declared that the dust worn from the iron would pollute the soil, and crop failures where all-cast plows had been used were attributed to this cause. When wash-boards came into use in this locality, there were women who would not use them because they thought they would wear out the clothes more rapidly than did the old method of soaping a garment, then with the hands rubbing one part against another in the water, until the entire fabric was gone over and all dirt and stains removed. The use of a mop was considered a most slovenly way of cleaning a floor, and those who resorted to its use were thought to be unduly averse to work, or over regardful of their hands, their knees and their backs.

And this work it may be observed, was not thought

beneath the dignity of the matron and daughters of the family to perform. There were few "servants," nor were there class distinctions founded on the character of the work one was called upon to do; for all honest labor faithfully done was considered commendable. The virtue of industry was taught betimes to the children of the household, and they were warned to shun idleness as a degrading vice. The young girls of the family were early taught to spin, even before their stature would permit their hands to reach the spinning-wheel "head." To make the task possible for these, a plank would be laid beside the wheel, with one end elevated by a block of wood of sufficient height to permit the youthful spinner to reach the spindle; and here for hours, with forward and backward step, she would walk the plank, spinning her "stint" of knots. The boy had his "chores" to do, which must be attended to regularly and systematically, thus establishing in his character the foundation of invaluable qualities. When not needed at home, it was customary for the farmers' daughters to assist in the household work of other families, they taking for the time being the position of membership in such family.

CHAPTER IV

LAND GRANTS AND TITLES

Concerning the subject of land grants, it should be borne in mind that when recorded history first sheds a ray of light on the subject, this region was a part of a large and indefinite territory now comprised in several states of our Union, which constituted the domain of the Five Nations. The counselors of these warriors met for conference at Genesee, at Oneida, and at Onondaga. Their council-fires gleamed within sight from the summit of Starr's Hill, which also overlooks a portion of Oneida Lake, one of their favorite fishing resorts. Their armies marched from the Mohawk to the Miami, and there was none to dispute their supremacy over the vast stretches of magnificent forests where their arms had made them masters.

Forty-two years after the discovery of America by Columbus, Jaques Cartier landed at Hockalega, now Montreal, where on the banks of the St. Lawrence he erected the cross and planted the French flag. Ignoring the Papal Bull of Pope Alexander VI, he proclaimed in the names of Jesus and Mary and of Francis I of France, that he took possession of "That river and all the lands adjoining it, and its tributaries near and remote." The same claim and right was re-asserted by Champlain, at the founding of Quebec, in 1608. The English, under Gosnold, had entered Chesapeake Bay in 1607, and the Dutch, in the person of Henry Hudson, entered the river that bears his

name in 1609, each claiming the adjacent territory for their respective monarchs.

Now Remsen is located on the dividing ridge or summit which separates the waters that flow to Lake Ontario from those that find their way to the Hudson, its streams being thus tributary to both the St. Lawrence and Hudson rivers. West Canada creek, the largest tributary of the Mohawk, forms a portion of the eastern boundary of the township, and Black river, forming the northern boundary, empties into Lake Ontario, its waters thence flowing through the St. Lawrence to the gulf. A portion of the waters fo the township of Steuben, as originally formed, find their way to Chenango river, thence through the Susquehanna to Chesapeake Bay. So it may be said that Remsen and its environs were once claimed, through alleged right of discovery, by three monarchies of the old world.

From the arrival of Champlain upon the St. Lawrence until after the conquest and treaty of 1762, a large portion of our state was within the definite bounds of French Canada, or in a more extended geographical designation, New France. However, long before the conquest and fall of New France, both the English provinces of Massachusetts and New York passively claimed title, under conflicting charters. Those upon which Massachusetts based her claim were granted by King James I, of England, in 1620, and by Charles I, in 1628. These embraced all the territory between the forty-second and forty-fourth degrees north latitude, extending from the Atlantic ocean on the east to the Pacific ocean on the west. This vast grant was called New England. The Province of New York was claimed under a charter from Charles II to the Duke of York and Albany, whereby was granted all

the lands extending from a line twenty miles easterly of Hudson river, northerly to Canada, southerly to Delaware Bay, and westerly to the Pacific. Thus, after the conquest of New France, the domain of Remsen and vicinity was definitely owned by the British.

We have no knowledge that it was ever even transiently occupied by any white being until several years after the revolution. And yet, while these hills and valleys were still wrapped in the embrace of primeval solitude, war was waged on every side. Years before its first permanent white settler appeared, the distant murmur of the guns at Fort Williams—afterward Fort Stanwix, now Rome—awoke the echo of these hills. French and English troops, richly caparisoned, Indian warriors in paint and plumage, traversed the lakes and streams in their batteaus, or marched along the trails of the Red Men from the Mohawk to Onondaga, to Oswego, and Frontenac, touching our very borders.* Later, the great political tempests of revolutionary times roared and thundered within hearing distance, and the drums and bugles of war sounded on every side. Cannonading at Schuyler, at Oriskany, and at Stanwix startled the wilderness. There were treaties, alliances, plots and conventions within a day's journey of Remsen, while we are left but a single skirmish amidst these stirring scenes to refresh our "parching chronicles;" for the utmost that can be said for Remsen in setting up a claim to revolutionary distinction is that on its eastern

* On November 12, 1757, an expedition under the command of M. de Belletre, composed of about three hundred marines, Canadians and Indians, which had traversed the wilderness by way of Black river, attacked and destroyed the Palatine settlements on the north side of the Mohawk river, at or near the present village of Herkimer. Unquestionably, this expedition passed through Steuben, and probably put through the military road, traces of which, Mr. Simon Fuller tells us, were found by the first settlers in the township.

border the tory captain, Walter Butler, met the retribution his crimes deserved.

Albany county was the first civil division of the commonwealth to which Remsen was subject. On March 12, 1772, Tryon county was set off from Albany county, the name being changed six years later to Montgomery county. On March 8, 1778, the township of Whitestown was formed from that of German Flats, and was bounded east by a line crossing the Mohawk river at Utica, opposite the present site of Bagg's Hotel, running thence north to Canada, and south to the Pennsylvania state line. Although Whitestown as then formed included the entire portion of the state west of that line, the new township contained less than two hundred inhabitants. Thirty-two years later, however, or in 1810, it had 380,319, about 20,000 more than the whole population of Connecticut, Mr. White's native state.

This new township included all the present territory of Steuben, and the western half of Trenton; but Remsen as subsequently formed, was too far east to be included. When Oneida county was erected, the old Whitestown line was thrown eastward to the county's present boundary, and thus it was that Remsen's territory was set off from Norway, Herkimer county, in 1798. Its area embraced portions of land gaining title from several old patents, namely: Adgate's Eastern Tract; Woodhull's Patent, a tract about eight miles square; Remsenburgh Patent; and small portions of Service's Patent and the Steuben Grant. Woodhull's was situated north of Remsenburgh Patent and the Black river, and Adgate's was north of Woodhull's. The township of Forestport, which was originally a part of Remsen, is comprised wholly of portions of these two patents.

The original patentee of Adgate's tract was Matthew Adgate, who in 1798 was vested with title to 43,907 acres.

The Remsenburgh Patent, consisting of 48,000 acres, was partly in Oneida county and partly in Herkimer county, and was granted December 28, 1787, to Henry Remsen, J. G. Klock, George Klock, John Van Sice and Dirck Van Ingen. They had presented a petition to the legislature, stating that lands had been conveyed to them by deed, dated May 28, 1766, and recorded in the office of the Secretary of State. An act was passed May 5, 1786, authorizing the issue of "A patent of any ungranted or unlocated lands, in one parcel, if such a large parcel can be located." So the patent was issued accordingly.

The greater part of Service's Patent was comprised within the township of Trenton. It was granted in 1768, by Sir Henry Moore, governor of the Colony of New York, ostensibly to "Peter Service and twenty-four others, tenants," but in reality for the benefit of Sir William Johnson.

Early in the eighteenth century a considerable part of the cultivated land in the Province of New York, and much that was yet uncultivated, was divided into large manorial possessions, obtained from the government by men of superior sagacity and influence. Many of these manorial grants were primarily made to obscure individuals, and by them transferred to some government favorite or officer of rank. This procedure was for the purpose of evading the "Lords Commissioners for Trade and Plantations," a board constituted of fifteen members and their successors appointed by King William, in 1689, and continued in force until the close of the American revolution.

Sir William Johnson, following the custom of the

times, acquired to himself by a succession of ingenious manipulations vast tracts of valuable land. On one occasion he prepared a great feast or barbecue, to which he invited "Peter Service and his twenty-four associates," together with a large number of the other male inhabitants of the Mohawk Valley, with their wives and children. When all at the feast were in the best of spirits, he arranged for a transfer of the Service Patent to himself, he having doubtless furnished the money and exerted the necessary influence for its procurement. "Although there is no record of this conveyance from Service to Sir William," says one authority, "his title has never been disputed save once, and then by Service himself, who, after the revolution, hearing that Sir John Johnson had buried his title deeds during the war to prevent their destruction, brought an action of ejectment against Boon; but the court allowed verbal evidence to be given of his conveyance to Sir William, and Service was defeated. The witness to prove the conveyance from Service to Sir William was an old negro, who was employed to fiddle for the guests at the feast."

After the death of Sir William, and prior to the revolution, his son, Sir John Johnson, and other heirs, sold the Service Patent, consisting of 23,609 acres, to several gentlemen living in New York city; so it was not confiscated with the property of the Johnsons in the Mohawk Valley. Between 1790 and 1800, this with other tracts was conveyed to Gerrit Boon and others, in trust, and on March 24, 1801, Mr. Boon and his colleagues conveyed the Patent formally to the Holland Land Company, an act having been passed by the legislature in 1798, authorizing conveyances to aliens for the term of three years. This conveyance was made only a few days before the expiration of the act by its own limitation.

Peter Service was a relative of the first wife of Sir William Johnson, and twenty-four of the other partners were Sir William's tenants or hired retainers. Records do not show who conveyed "to Gerrit Boon and others." In 1795, what remained of the Service Patent was divided into one hundred and ninety-one lots, by Calvin Guiteau, surveyor.

The Steuben Grant of about 16,000 acres was granted to Baron Steuben, in 1786, by the State of New York, out of territory recently purchased from the Oneida Indians. It was erected into a separate township and named for him.

The following account of a journey made in 1792 by John Lincklaen, an agent of the Holland Land Company, is of interest, since it gives not only a glimpse at conditions prevailing in this vicinity at that time, but also is enlightening concerning the uncertainty of land titles then. Lincklaen was accompanied by Gerrit Boon, and they traveled through the forest from Otego creek, in the township of Hartwick, Otsego county, visiting the various patents for the purpose of acquiring information concerning the newly opened tracts through personal investigation. Leaving Otego creek April 22, they had reached the Holland Grant on the 25th, whence they followed a road that led them to Steuben's Patent, or to quote from Lincklaen's journal:—

"On the 26, we followed the road leading to Baron Steuben's patent, and arrived there at the house of one of his farmers [superintendent] Samuel Sizer.

"The Baron's patent is of 16,000 acres, but 6,000 acres are already part sold, part leased out. He asks 1 Dlr the acre money down, and 10 Shlg's at five years credit. Already fifteen families are established there. The Baron has sixty acres cleared of the best quality, which are tilled by three men that he hires by the year. On the mountain is an excellent situation for building,

which commands a superb view. He has a saw-mill built on Steuben creek, but it is now in bad order, besides in summer there is scarcely enough water. Otherwise the patent is generally good ground, but there is very little pine.

"Went through Holland's Patent*, south of Steuben's; this patent is superb, the land is extremely rich and everywhere intersected with little brooks and springs of soft water; the land is level, there being but two hills, which are of no consequence. On account of not knowing who the proprietor is, the patent is not yet settled, however some ten families have risked taking possession of the land near Nine Mile Creek. They say there are 20,000 acres, & that Charles Fox now has the disposal of it. The patent of Service [Trenton] to the east is said to surpass even Holland's; a little part that we have seen is not to be excelled by anything so far as land is concerned, but the greatest drawback to the patent as to all others in their environs, is the lack of pine. Service's patent is said to belong to an Irishman named Dondell, now in New York."

The township of Steuben was erected by act of the legislature April 10, 1792, and extended to the north bounds of the state. In March, 1796, the townships of Rome and Floyd were taken from Steuben, and in 1797, Western and Leyden were erected from its territory. A part of Steuben Patent east of Cincinnati creek was later annexed to Remsen. Fort Stanwix, now Rome, was in the center of the original township as pertaining to what is now Oneida county, and the first town meeting was held at that place.

* On March 20, 1769, 20,000 acres, probably in Trenton, Marcy, and a part of Steuben township not included in the Steuben Patent, were granted to Henry Fox, Lord Holland. This was in no way connected with the Holland Land Company. Lord Holland when young was a gambler and spendthrift, but later in life became influential in politics. He died in 1774, and his son Stephen, who succeeded to the title, died a few months after. Richard Henry Fox, then about a year old, was a grandson of Lord Holland, and succeeded to the property.

The present area of Steuben is 26,126 acres, the greater portion of which consists of the Steuben Grant, while the southern part includes a portion of the Holland Patent; and the western, parts of Fonda's and other tracts.

In reference to this township, Rev. John Taylor, who visited it in 1802, says in his journal: "A considerable part of the lands which are settled, are to hire or lease—the inhabitants have not got the right of soil. Ten dollars is the common price for 100 acres annual rent; but most of these leases are for perpetuity. About one-third of the people in Steuben are Welsh—who are industrious and prudent beyond example. * * Crops in this town much injured by rust. Winter wheat is open to winter-kill—lands though are very wet. There is, however, some low, rich land, of the nature of marsh. The prospect on the height of land in this town is very extensive."

CHAPTER V

HIGHWAYS AND TRANSPORTATION

In quest of a home in the new country, the pioneer naturally followed the path of the waterways as the most convenient means of ingress, and it was equally natural that he should appropriate the fertile bottom-lands which he found already cleared of heavy timber by freshets and inundations, or perhaps by the aboriginal owners of the soil. Here he staked his claim and built his cabin, and because of the comparatively easy adaptation of these lands to agriculture, other locations in the highlands and more remote from these natural lines of travel were left to the later comer. Hence this region remained without an inhabitant long after neighboring localities were permanently settled, though comparatively few miles of forest intervened.

The journey of the immigrants to the interior of the state from New York city was made in sailing boats up the Hudson to Albany, thence by teams across country to Schenectady, where flat-boats were procured to take them up the Mohawk river. These flat-boats were eighteen or twenty feet long, eight feet wide, and of about five tons burden. They were manned by crews of four each, two men on either side, who propelled the boat by means of push-poles; one end of the long pole being placed against the bank, or on the bed of the river, while the other end rested against the shoulder of the "poleman," who thus walked the boat from bow to stern pressing the weight

of his strength against it. To prevent the boat from receding during temporary stops there were two poles fastened on either side of it by means of pins or pivots, and these hung diagonally toward the stern, their lower ends being sufficiently weighted to keep them upon the bottom of the river when the boat was not in motion. As it advanced they floated free, but when the forward motion ceased, the weighted ends of the poles settled to the bottom of the stream and held the craft stationary against the current—hence they were called "setting poles."

At the rifts there were usually extra men in waiting, who made the work of assisting these boats through the strong currents their occupation. Often at these places, when the nose of the unwieldly boat would plow under the water, and the craft at last wheel about in spite of setting poles and swearing, and go swirling to the foot of the rapids again, every human being who could pull was sent ashore to lay hold of a long rope and by united force tow it up again. Sometimes, where the condition of the banks would admit of their use, oxen were brought into requisition for this purpose. Six days were thus consumed in making the journey from Albany to Old Fort Schuyler.

The first settlers in Remsen, as we have shown, were mostly from New England; though among those closely following the pioneers were several families from the eastern counties of our state. All of them, however, came first to Albany, thence to Schenectady, and up the Mohawk as we have described, finally to follow the trails up West Canada creek, or a line of marked trees along the valley of the Cincinnati.

Before the construction of turnpike roads, such highways as then existed were merely rude passageways through the sparsely settled country, rough at

all seasons, but in spring and fall well-nigh impassable. Often the early emigrants were obliged to stop in their progress for hours to construct a temporary bridge whereby to cross a stream; and sometimes it became expedient to travel together in considerable numbers for the purpose of mutual assistance in crossing streams, passing swamps, and ascending steep hills.

Oxen attached to roughly made carts or sleds was the most common mode of conveyance. Wheeled vehicles were rare, even in the older settled communities. In 1789, only three years before Barnabas Mitchell settled here, the first wagon was brought to Meriden, Conn., his former home. This vehicular novelty was owned by a Mr. Ezra Rice, and is said to have been of very rude construction, simply a square-framed box on four wheels. It was drawn by two horses, with ropes for traces and cords for guiding lines. Previous to that time there had been owned in Meriden only three two-wheel carriages, which are described as "rude, awkward, chaise-bodied or uncovered seats, hung on two wheels in the manner of the later chaises." And it was as late as 1784, only eight years before Mr. Mitchell came here, that the first public stage was operated in the state of Connecticut. It ran through Meriden, along the old country road.*

In those days few traveled for pleasure. By far the greater proportion of those who did travel were in search of homes in the newly opened patents, where land was cheap, and these made their journey in the manner we have described. Itinerant preachers, schoolmasters, artisans of various trades in search

* "Historical Sketches of Meriden," by G. W. Perkins, 1849; and Barber and Howe's "History of Connecticut."

of employment, peddlers, and an occasional mendicant made their way from town to town on foot.

Among the early projected highways through this region was one to extend from the Mohawk, at Little Falls to High Falls (now Lyons Falls), on Black river, passing through Steuben. In 1791 this measure was urged upon the legislature by Baron Steuben and Arthur Noble—the latter of whom owned upwards of 40,000 acres in Herkimer county—and received a favorable report, but no further action was taken. The hope of diverting the Canadian fur trade from Montreal to Albany and New York was prominently urged as a motive by its promoters.

In 1798 a road was cut through by one Jordan, at the expense of the Castorland Company, from Rome to High Falls, passing through Steuben. It was known in this section as the "French Road."* As its course lay across the subsequent current of travel it fell into disuse for general traffic, and the northern portion was abandoned some years later.

When Gerrit Boon came to Trenton from Fort Schuyler, in 1793, he marked a line of trees until he reached the junction of Cincinnati and Steuben creeks, afterwards the location of Olden Barneveld, or Trenton village, as it was afterward called. The course thus marked by him in his journey was later chosen for a road.

The late Didymus Thomas, in an historical address delivered at Remsen in 1851, says that "Shubael Cross left the valley of the Mohawk at Utica, and

* "Traces of an old road, following nearly a north and south direction, were noticed by the early settlers in Steuben. Articles of camp equipage and arms—kettles, a sword, musket, etc.,—were found. It was thought a French expedition had passed through here during the French and Indian war. Subsequently a highway was laid out through the town near the course of this old road, and it has always been designated the 'French Road."—*Simeon R. Fuller.*

with his family struck into the forest; and along the valley of Cincinnati creek followed a line of marked trees through the present village of Remsen." This was in March, 1794.

The road from Steuben to Remsen village was opened about 1794, or possibly a little earlier, by men in the service of Baron Steuben, to provide a way for settlers on his patent to reach the primitive saw-mill constructed about this time at Remsen falls, the mill built by the Baron on Steuben creek a few years earlier having proved a failure owing to insufficient water-power.

In 1794–95 the Holland Land Company cut a road through the valley of the Cincinnati, under the direction of the Company's sub-agent, Capt. Andrew Edmunds. It extended from Trenton to Boonville, where in the latter year a settlement called "Boon's Upper Settlement" was made. Of the roads in this section diverging from this main highway about 1801, was one leading to the east, crossing the Cincinnati about half a mile south of Remsen, and nearly opposite the site where later stood the house of Rev. Richard Jones. Crossing the creek by a rude log bridge, the road thence diverged to the northeast for a short distance, until reaching the hill where stands the John G. Jones stone house, which elevation it ascended far enough to avoid the marshy ground, when it bore to the south-east and followed for some distance the present line of the Mohawk and Malone railroad.

This highway was only the width of a wagon track, and of the kind known as "corduroy;" that is, it was built of logs a foot or less in diameter, laid crosswise the track and the interstices filled with turf. It opened up for settlement several lots on the Service Patent, which were soon thereafter occupied. An-

other log bridge spanned the creek opposite the house of William Platt, he having purchased from the Holland Company in 1799 land that extended east of the stream; and this bridge also gave access to the clearings of Robert Jones (Tyddyn-y-Felin) and Morris Jones (Felin Chwelog), who in 1801 settled at the top of the hill, one on either side of the road. To these clearings was as far as this road extended until 1804 or 1805, when Broughton White made a survey continuing it to intersect with the State road near Prospect. He was aided by Robert M. Jones, then a boy, who accompanied him on horseback to mark the trees as he directed.

What is known as the "State road" was so called because it was constructed by the state from the proceeds of a lottery, which was authorized in 1803 to raise $41,500, for the purpose. It extends from Johnstown through the Black river country to Sacket Harbor, crossing West Canada creek at what was formerly known as "Boon's Bridge," at the present village of Prospect. It traverses the township of Remsen diagonally, passing a mile or so east of the village; and about four miles north, it later was intersected by the Utica and Black River Turnpike. The latter road was built before the war of 1812, under the supervision of Col. Thomas Hicks, of Trenton.

The charter for the construction of the Mohawk Turnpike, along the north bank of the Mohawk river from Schenectady to Utica, was granted in 1806. The work was completed a few years later, and it became a part of the great east and west highway from Albany to Buffalo. After its completion, travelers to this section were relieved of the necessity of "poling" boats up the Mohawk, to which laborious task passengers often lent a willing hand.

The "Northern Plank Road Company" was organized in 1845, with a capital stock of $30,000. By September, 1848, the stock was all subscribed, and the road completed to "Hicks' Tavern" (known also as the Black River House) four miles north of Remsen village. From that point other companies continued the road to Martinsburgh and Watertown. Its course did not vary much from that of the old turnpike, though the heavy ascent of Deerfield hill was avoided by verging to the east. The road was graded the width of two tracks, but only one was planked; and when completed, it was announced that "loaded teams can easily keep on a trot when the ascent is not more than one foot in fourteen." Here was the beginning of "fast freight" transportation in this section. It was a toll road, with gates at intervals of about four miles.

The first mail-route north from Utica was established January 19, 1804, and Daniel Gould is said to have been the first mail-rider. He was soon succeeded by Reuben Chase, and one trip each week was made from Utica to Brownville, in Jefferson county. Barnabas Dickinson, of Denmark, Lewis county, was the next carrier, and by him a two-horse vehicle was placed upon the route for the accommodation of travelers, prior to which time the mail had been carried on horseback. About 1812 or 1814, "Parker & Co." ran a line of stages, and were succeeded by others in the business. In January, 1824, E. Backus and Ela Merriam, with N. W. Kinniston and John McIlwain began carrying the mail. The speediest stage trip from Utica to Sacket Harbor over this route was made on Thursday, February 19, 1829, when the route was covered in nine hours and forty-five minutes, the mail being changed at every office.

The time consumed in stops amounted to thirty-nine minutes,—distance ninety-three miles, snow two and a half feet deep.

The mail in those days was far from heavy. for many years the cost of postage was governed by the distance carried, and to many families this was a bar to frequent correspondence between them and others they had left behind, or to those who had gone to make their home in the more remote west. On May 1, 1799, a postal law went into effect that was continued without material change for many years. Section 2 of that act, after specifying the limitations as to size and quantity of paper that constituted a letter, established the following rates: "Every such letter, conveyed not exceeding forty miles, eight cents; over forty and not exceeding ninety miles, ten cents; over ninety and not over one hundred and fifty miles, twelve and a half cents; over one hundred and fifty, and not beyond three hundred miles, seventeen cents; over three hundred, and within five hundred miles, twenty cents; and for all over five hundred miles, twenty-five cents." The postage could be prepaid or not. When not prepaid, a bill for the postage accompanied the letter to be paid by the addressee. Thus the settler from New England, or other distant locality, might pay a good round sum in postage annually if his friends chose to send him the home newspaper.

The earliest stages were merely rough wagons, lacking every comfort for the traveler. Open to the elements, and without springs to ease the jolts encountered by running over stones, roots of trees and deep ruts in the poorly constructed highways, they afforded a most unpleasant and wearisome mode of travel.

In course of time, however, an improved and comparatively luxurious stage-coach took the place of the old rough wagon. With increase of travel, and better roads, came the "coach and four," and often even "six" horses. The coach body was supported upon strap-springs, which gave it when upon the road a dipping, rocking, swinging motion, like the nest of a bird on a wind-swayed bough. At the rear, in a leather-covered rack called the "boot," the travelers' baggage was stowed. With the advent of the more elaborate stage-coach, came also in a corresponding degree an increase of importance to the driver, both in his own estimation and in the opinion of the public. His trips brought him directly from "the city," upon his dexterity in handling the reins depended the safety to life and limb of his passengers; he made trips according to a schedule, usually arriving on time; and above all, as there was no telegraph and but few newspapers in circulation, he was the principal conveyor of news. So why should he not be considered a character of no little dignity and consequence?

The arrival of the stage at the village was the great event of the day. The driver would sound his horn as he approached, and there would be a hurried run to the "Tavern" by men and boys to see who had arrived, and to learn the momentous news of the day. With a loud crack of his long-lashed whip over the heads of his four or six-horse team to accelerate their speed through the town, the driver would circle up to the door of the tavern with a grand flourish, throw the reins to a hostler in waiting, and descending from his high seat on the top of the coach, walk with the dignity of a general into the house. It was not until he had removed the dust and grime of the trip, and

sauntered back to the bar-room, that any could have the boldness to ask for "news."

In 1844, on the occasion of the National Democratic Convention at Baltimore, a prominent Democrat of the village, aided by several other enthusiasts, wheeled an anvil—which served as a cannon on Fourth of July, and other occasions of rejoicing—to a convenient place on the bank of the creek near the hotel, just before the arrival of the stage. When it came in, this local leader of the Democracy approached the driver with great deference, asking if he could tell him the nominee of the Baltimore convention.

"James K. Polk," the driver answered.

"Polk, Polk, Polk, who in h— is Polk!" he exclaimed; and then turning to his companions continued. "Well, he must be a Democrat, anyway, so fire away boys!"

The first vehicle with a body supported by springs ever seen in these parts was the coach of Joseph Bonaparte,* erstwhile king of Naples and of Spain, who made periodical journeys through here from his home in New Jersey to visit his countryman and fellow exile, Le Ray de Chaumont, at the latter's estate in Jefferson county. The coach hung on heavy leather straps similar to those the later stage coaches were provided with.

Among the leading stage lines out of Utica in 1830, was that to Sacket Harbor and Ogdensburg, via Remsen, Denmark and Watertown. It was advertised to "Leave Utica every day from nine to ten A. M., through in one day to Sacket Harbor, distance 94 miles; through in two days from Utica to Ogdensburg

* In 1818 Joseph Bonaparte, who in the United States assumed the title of Count de Survilliers, entered into a bargain with James Le Ray de Chaumont for some thousands of acres of the Le Ray estates, for which there is supposed to have passed certain court diamonds brought from Spain.

(about 120 miles), intersecting the Ogdensburg stages at Denmark and Watertown, Monday, Wednesday and Friday."

The canals which finally joined our lakes with the waters of navigable rivers were projected soon after settlement was well advanced throughout the central and western portions of the state; and until the early system was completed, their establishment was from time to time ably advocated. The Western Navigation Company was incorporated March 4, 1792, with power to improve the channel of Mohawk river, and to build a canal to Lake Ontario and Seneca Lake. Construction of the Erie canal was begun at Rome, July 4, 1817, and was completed in October, 1825, at a cost of $7,143,789. The event was celebrated by civic and military demonstrations from the lakes to the sea. As then built the channel was forty feet wide at the top, twenty-eight feet at the bottom, and of a depth permitting boats to draw four feet of water. Its docks were entirely of wood, being made of three pieces of timber 6 x 12, set one upon the other edgewise, making three feet of docking. The entire length of the canal was three hundred and sixty-three miles.

Concerning the subject of canals, Spafford says of Remsen in his "Gazetteer of New York," (1820): "And it appears to me, that a canal will by-and-by be formed from Black river above the High Falls in Turin, locked down to the Mohawk river along the valley of West Canada Creek." In 1825, this route was noted, with others, in the Governor's message. On March 28, 1828, the Black River Canal Company was formed, which made a survey from Rome to the High Falls, but did nothing more. The former act having expired, another was passed April 17, 1832,

incorporating the Black River Company, for the purpose of connecting the Erie Canal, at Rome or Herkimer, by railroads or canals with Ogdensburg, Cape Vincent, or Sacket Harbor. Rome was finally selected as the point of junction, the Black River Canal built, and Remsen left without water communication with the outside world.

In December, 1852, the plan for a railroad from some point on the New York Central line, through the Black river country to the St. Lawrence began to be discussed, and notice of a meeting to be held at Lowville, January 8, 1853, signed by thirty-four prominent citizens of Lewis county, appeared in the *Northern Journal* of Lowville, the week previous to that date. This meeting was held accordingly, and a committee of five persons from each county interested in the project was appointed to collect statistics and facts to be reported to future meetings; of which one was appointed to be held at Theresa, on the 20th, and another at Boonville, on the 26th of the same month.

The meeting at Boonville was attended by those representing the claims of Herkimer, Utica and Rome for the southern terminus; but the weight of interests represented was in favor of the first of these. A company was soon formed, under the name of the Black River Railroad Company, with a capital of $1,200,000, for the purpose of building a railroad from Clayton, on the St. Lawrence, by the way of Carthage and the west side of Black river and the west side of the valley of West Canada creek to Herkimer, a distance of one hundred and twenty miles. Three directors were named for each county interested, those from Oneida county being Jonah Howe and Mather Beecher, both prominent business men

of Remsen, and Philip Schuyler, of Boonville. This effort on the part of Herkimer immediately excited a spirit of rivalry at Utica and Rome, and three days after the Boonville meeting, January 29, 1853, the Black River and Utica Railroad Company was organized at Utica, with a capital of $1,000,000, for the purpose of building a railroad from that city to Clayton, a distance of about one hundred miles.

The Herkimer company, of which Mr. Beecher and Mr. Howe were directors, finally disbanded, and a survey for the Black River and Utica Railroad was made by Daniel C. Jenne, of Utica. To advance the enterprise, $250,000. was raised in Utica, and $100,000 between Utica and Boonville. The road was chartered January 31, 1853, and the contract for grading let August 10th, to be completed in 1854. The ceremony for breaking ground for this railroad took place at Utica, August 27, at which addresses were delivered by Governor Seymour, Ex-Governor Hunt, and other distinguished gentlemen, and the occasion was celebrated by a military parade and general festivities. The road was opened from Utica to Boonville, a distance of about thirty-five miles, December 15, 1855.

The company defaulted in 1858, and the road was sold under foreclosure March 31, 1860, after which it was reorganized as the Utica and Black River Railroad Company. Subsequently the line was extended to Carthage, where connections were made with branches leading to Lake Ontario and the St. Lawrence river, which were afterward operated by this road under lease; and on April 4, 1886, with all its branches the road was leased in perpetuity to the Rome, Watertown & Ogdensburg Railroad Company, and this lease transferred to the New York Central Railroad Company, May 1, 1891.

The Mohawk and Malone Railroad, which forms a junction with the Rome, Watertown & Ogdensburg Railroad at Remsen, was completed throughout with its branches, in November, 1892, and leased to the New York Central Railroad Company May 1, 1893.

The first telegraph line through Remsen was constructed along the line of the Utica and Black River railroad from Utica to Boonville, in the latter part of 1864, with no offices opened between these points until some years later.

CHAPTER VI

INNS AND TAVERNS

The early inns were located at short distances apart, and thus fortunately the traveler could find entertainment at almost any point where night overtook him. Most of the settlers opened their log houses to those who were in need of hospitality, and he who did not observe the custom of leaving the latch-string out to the wayfarer was the exception. The tavern succeeded the inn, and differed from it in that the bar in the latter was a main equipment. It is worthy of note that, while the general public were not restrained by law from gratifying their thirst proclivities at will, an act was passed by the legislature in April, 1817, forbidding stage companies to employ drivers who were addicted to the use of alcoholic beverages.

Prior to the construction of the turnpike, in 1812, the "State Road" was the principal thoroughfare through the township. Traffic from Johnstown and a part of the Mohawk country to settlements as far north as the St. Lawrence and Lake Ontario passed over this route, also numerous families of emigrants from Vermont and other Eastern States who had selected locations for future homes in the more northern wilderness.

It is recorded in former histories that the first public-house in Remsen was conducted by Ebenezer King, who we find was here at least as early as 1796, located on the State road three miles or more northeast of the present village; but Broughton W. Green

is authority for the statement that the first hotel keeper was Capt. John Kent. James Sheldon, who was here before 1800, subsequently built a stone house on his farm on the State road, where was afforded accommodations for travelers—the place afterwards owned by the late William L. Williams. The other hostelries on this road within the township were as follows: One just north of Prospect village, conducted by Matthew Hoyt; one kept by Hugh Hughes near Fairchild; another at the junction of the State road with the turnpike, about four miles north of Remsen, known in former days as the Black River House, and the Higby Tavern, one mile farther north.

As the number of miles that might constitute a day's journey over the rough roads with the crude vehicles of the time was extremely problematical, it therefore was fortunate for the traveler that houses of entertainment were distributed at short intervals. Though it was not as a matter of public convenience alone that these inns and taverns were maintained, but as a business that brought ready cash to the proprietor; for notwithstanding the fact that in almost every instance he was a farmer as well as an innkeeper, there was little then that the farms would produce that could be converted into ready money. So it was that much of the cash in circulation here was left by travelers who were passing through.

Nor should it be inferred that the traffic was entirely toward the north, for large quantities of potash from the northern country was hauled to Albany; also sleigh-loads of ciscos and other fish that had been taken through the ice of the St. Lawrence, and loads of frozen deer-carcasses were hauled south over this road, and likewise over the turnpike at a later period. These were peddled in the settlements through which

they passed, while much of the venison was carried to Albany and New England markets. It was no uncommon spectacle to see these conveyances from six to a dozen or more together, the large sleighs piled high with deer-carcasses, often the top of the foremost load surmounted by the stuffed skin of a panther poised in characteristic and life-like posture, to attract the wondering gaze of the inhabitants along the way.

Next to the minister, the tavern-keeper was the most noteworthy man in the community. And in the early days the most popular of these was Jacob Lewis, familiarly known as "Uncle Jake," who performed the duties of host here for almost thirty years. He was of Mohawk Dutch extraction, born in the Mohawk valley, and originally a blacksmith, a vocation he followed for a number of years.

"Uncle Jake" we remember as of medium height, very corpulent, with laughing grey eyes, round jovial, face, and a double chin fringed underneath with snow-white whiskers, rather closely trimmed. His fund of ready wit and anecdote rendered him a most genial host, and a superior talent for spinning yarns added much to his popularity. Had he chosen the vocation of sailor in his youth, he probably would not have been outdone in the story telling art by any old salt on land or afloat. However, though lacking the savor of the sea, his yarns were always listened to with eagerness. He delighted to tell of feats he had performed as a boy, of his later hair-breadth escapes, and of the wonderful things he had seen. He would tell his listeners of snow-storms in the Mohawk country that piled the forest with snow so deep that the tops of the tall pine trees were just visible; of cold snaps, when it would freeze so suddenly as to catch the heads of frogs that would be peeping out of the warm ponds—he had

many times been over the ice and kicked their heads off. He would tell of being carried over an eight-rail fence on the horns of a vicious bull, and saving himself by catching on to the limbs of an apple-tree as he passed under it; how in the harvest field, he had bound grain so fast that he would hurl a bundle into the air, and bind another before the first came to the ground. We mention these as samples of the inexhaustible supply he had on hand to suit every occasion.

Frequently he had some amusing story concerning his Welsh neighbors to tell, especially of their efforts to express themselves in English. In the Welsh language the noun usually precedes the adjective, and a Welshman having only a slight knowledge of English will often use this mode of construction in forming his English sentences. The following is rather an extreme example related by Uncle Jake as an incident of an early first of April morning: He had stepped out upon the porch of the hotel, when a Welsh neighbor who was passing on the opposite side of the street hailed him thus, "Jake Lewis! Jake Lewis!" and then, before he could respond, continued, "Fool April; white crow on barn—guess not?"

Everything that Mr. Lewis possessed, according to his assertion, was better than anything to which his neighbors could lay claim—his steers could draw more, his horses endure more, his cows gave more and richer milk, his house was the warmest, his barns the largest, and his chimney had a better draft than that of any other chimney in town. In proof of the latter assertion he was wont solemnly to relate the following incident: A stranger with a medium sized dog at his heels came into his bar-room one morning, and as Mr. Lewis and he were engaged in conversation, their attention was suddenly attracted by the

strange antics of the dog, which in spite of most active protests seemed to be drawn irresistibly toward the open fire-place, and the nearer he approached the fire the more violent became his efforts to hold back therefrom; and thus, with his paws braced before him, with panting breath and starting eyes, he was sliding surely and more and more swiftly toward the open fire-place, and, before Uncle Jake and his companion could realize the situation, with a pitiful yelp he disappeared up the chimney.

He related how the stage from Utica to Sacket Harbor came in several hours late one intensely cold night in mid-winter, and owing to the extreme cold and the bad condition of the roads, it was decided to proceed no farther, but to remain in Remsen until morning. The stage-driver came into the bar-room, hanging upon the chimney the long tin horn with which he had heralded by loud blasts his approach to the several stopping-places between Utica and Remsen. He then, after divesting himself of his heavy wraps, proceeded to the dining-room. Presently, the occupants of the bar-room were startled by a loud blast from the horn hanging above the fire-place, which, before they had recovered from their astonishment, was succeeded by several more loud "toots." Naturally the frequenters of the place were struck with consternation, and some of the more superstitious hastily made for the door. And at this point Uncle Jake would explain how he calmed their fears and allayed the excitement by assuring them that there was nothing supernatural about the matter at all, for the blasts that had alarmed them were simply the "toots" that had been frozen in the horn, and were now released by the genial warmth from his capacious fire-place.

But Uncle Jake's yarns were never spun with intent to be taken seriously, and often were brought into requisition merely to enliven the guest whom dullness or homesickness may have settled upon. To cap the yarn of a braggart, or to incite a ridiculous argument for the amusement of his other guests, was to him a keen pleasure. And while his stories may now seem trivial, they illustrate the entertaining, genial, happy disposition of the man, who was a type of landlord never to be met with in these days.

The first inn-keeper within the limits of the present village was Peter Becker. Whence he came we have been unable to learn. He settled upon the place now owned by John Humphreys, just over the line in Trenton township, possibly before or shortly after Gerrit Boon came to Trenton, which was in 1793; at least he was here when Shubael Cross and family, in 1794, followed a line of marked trees through the present village of Remsen on their way to settle at Crosstown, now Bardwell. When he sold his farm to William Platt, in November, 1796, he had cleared about ten acres on the flat, and his log inn, which stood near the site of the Humphreys house, had been built some time. It is possible that he came here in the interest of Boon, and may have built or conducted for the Holland Land Company the first saw-mill, which was built previous to 1795.

In this latter year James Smith settled on the Mitchell place, at the north end of the present village limits, and, in 1797, conducted an inn in a house which Judge Jones tells us "was built partly of logs and partly of boards." About 1800, Oliver Smith built a tavern near the center of the village, where later stood the residence of Colonel Beecher.

In 1804, William Platt built the gambrel-roofed

house, now the Humphreys place, which for many years he conducted as a tavern. Then, some years later, Robert G. Potter kept an inn or tavern on the south corner of the Steuben road, and, after his death, in 1816, it was conducted by his widow. Joseph Halstead kept a tavern about this time in a building that stood south of the corner house just mentioned, and which was burned previous to 1820. Mr. Halstead married for his second wife the widow Potter, and assumed management of the hotel. He later removed to the Jonathan Jones farm, afterward owned by William Meth Jones, two miles south of Remsen on the turnpike, where he kept a public house for several years. He was succeeded on this place, between 1830 and 1835, by Owen M. Griffiths.

Dr. Earl Bill removed to Remsen from Steuben in 1814, and built the present Gainsway Hotel, which he conducted for many years. He was succeeded by others, and finally Jacob Lewis became the proprietor in the early '40s, and continued as such until 1867. He was followed successively by George Dawson, Friend Bristol and Frank Gainsway.

Previous to 1820, Tyler Mitchell built a hotel on the south corner of Main street and that leading to the depot. This was known as the "Upper Tavern," and came under the control of various landlords. William Hicks ran it as a temperance house in the early '50s. He had previously conducted the Black River House, north of Remsen, and succeeding him at the upper tavern was John Smith, and later William Lewis, son of Jacob Lewis, but during his occupancy the house was burned, in the winter of 1857–58.

Oliver Higby, another early resident of the township, was proprietor of a hotel located on the turnpike, five miles north of the village. Being centrally lo-

cated as to population, town-meetings were often held there before the erection of the township of Forestport. And in former days the fashionable sleigh-ride of young society people was a drive to "Higby's," with the inevitable oyster-supper and often attendant dancing; thither, also, the lads and lassies of the married class frequently found their way. After the death of Mr. Higby, his widow and sons conducted the house until about 1865.

Lemuel Hough was an early inn-keeper on the turnpike, about two miles north of Remsen, on what was then termed "Hough's Hill." And about the years 1836 or 1837, Theodore Burchard kept a house for the accommodation of travelers at or near the place formerly kept by Mr. Hough. We have previously mentioned the log inn kept by Juder Crosby, on the Pen-y-caerau road, near where the church of that name now stands. This inn was built during the early settlement of that section.

A man named Messenger also was an early hotel-keeper. He was a champion in the use of the scythe, an accomplishment to be proud of in those days before the invention of mowing machines.

CHAPTER VII

INDUSTRIES

Every pioneer household was a workshop, and long after the pioneer period was past the manufacture of linen and woolen cloth was continued in the family. In nearly every farmhouse the preparation for the supply of winter clothing began with summer, or as early in the season as the wool from the sheep's back could be picked over, oiled and carded. The spinning of the wool for bed blankets, hosiery, underwear and winter clothing generally was no light task. All day long throughout the summer, the sound of the wheel was as incessant as the hum of the bees and the murmur of the waterfall.

In large families extra help was usually called in during the spinning season, and there would be much rivalry among spinners, lending added zest to the work. The number of knots a young woman managed to run off in a single day, in an industrial sense established her standing in the community. Forty threads on the reel made a knot, ten knots a skein, two skeins a run, and two runs a day's work. The price paid for spinning was six shillings a week, including board.

Following the spinning came the dyeing process, then the weaving, and finally the cloth was sent to the fulling-mill to be made into fulled cloth, when it was ready for men's clothing. The coats and jackets were cut by a tailor, who did little else regarding the work, for a tailoress was then employed, who with her goose occupied a prominent position during her sojourn with the family; day after day she stitched away, until finally the finish-

ing touches were put on the garments, when she and the goose, in a "jumper" or a wood-sleigh, were conveyed to the home of some family who was awaiting her services.

It was in mid-winter that preparations for summer clothing began. A cold day, with wind from the north, would be selected for breaking the flax—a crushing process to loosen the sheath from the fibre; then the swingling came, to free the flax from the sheath and coarser fibre—all of which labor usually fell to the father of the family, for the young hopeful was seldom wont to take kindly to the pastime. The flax was spun, and finally woven into cloth for table use, bed-linen, towels, and for summer wear generally.

The hides of cattle slaughtered on the farms were tanned on shares, and an itinerant shoemaker came in to make and mend the boots and shoes of the family. His occupation was known as "whipping the cat."

As the woods were cleared another industry of much importance sprang up, the manufacture of potash or pearlash. The first ashery in Remsen village was established by Broughton White and his brother-in-law, Lemuel Hough, in 1803, on the Steuben road, or Steuben street as it is now known, not far from its intersection with the turnpike. As the logs and trees throughout the vicinity were burned, the ashes were collected, brought to town by the wagon-load, and disposed of to the ashery. The lye was extracted from the ashes, evaporated by boiling to the proper consistency for potash, when it was packed in barrels and sent to New York, where it was made into saleratus and kindred compounds *Potash, or pearl ash, was a cash commod-

*"The chief article of exportation is Pearl-ash. It sells in New York from 50 to 60£ a ton. They recover from 60 or 70 to 100 bushels of ashes per acre, and it takes 700 bushels to make a ton of pot-ash."—*Journal of John Lincklaen, 1792.*

ity and always found a ready market, so it was not long before this industry was carried on quite extensively here. After Heman Ferry succeeded White & Hough, and had acquired the store established by Broughton White, the ashery on Steuben street was removed to the east bank of the creek, on the south side of the road leading to Prospect on past the stone church. Griffith W. Roberts, another early merchant, built an ashery east of the Platt mill-pond, where the horse-shed of the old Baptist church now stands; and another, owned by Andrew Billings, occupied the present site of the Remsen National Bank.

All of these were in operation at the same time, and for many years produced about the only commodity in these parts that could readily be converted into cash. Subsequently, Samuel Roby, who located at Ninety Six sometime between 1816 and 1820, purchased there a large tract of heavily timbered land for the sole purpose of converting the timber into potash, employing upwards of twenty men in felling and burning trees for this purpose. Throughout this whole region many million feet of choice timber, which would represent to-day several fortunes of no mean magnitude, were thus cut down and utilized. There was little market for lumber at home, and, had one been found elsewhere, there were no means of transportation; furthermore, the land had to be cleared to obtain sustenance for the rapidly increasing population, so this only practical method of converting their timber into cash was resorted to. The boiling of potash was an occupation requiring experience and skill, and was as distinctively a trade as that of tanner, miller, or maltster.

Ephraim Hollister, one of Remsen's pioneers, manufactured brick on the Mitchell (Bryn-y-gloch) farm at

a very early day, according to the historical address on the township delivered by Didymus Thomas.

The production of quick-lime was an early and important industry in the northern part of Trenton township, where in the valley of the Cincinnati were prodigious outcrops of limestone. Circular kilns, twenty feet in depth and twelve or fifteen feet in diameter, were constructed of the limestone, usually on a hill-side or slight elevation, with an opening for draft and for stoking the fire-pit at the bottom. The larger stones to be reduced to lime were laid up loosely within the kiln, forming an arch above the fire-pit, and upon this arch fragments of limestone were dumped until the kiln was filled. Under these arches a fire was maintained day and night until the gases had been eliminated and the stones reduced to a calcareous state, when nearly as many days were required for cooling before the lime could be handled. During the process of burning, the lime-kiln was a favorite evening gathering place for the farmer boys of the locality; and here many a wrestling bout was pulled off, and tests of strength, skill and endurance displayed in throwing the sledge and kindred sports.

The first of these kilns constructed here was located somewhat over a mile south of Remsen village, on the north side of a private road that leads from the turnpike to the place owned by Horace Powell, and the farm north of the Powell place. It was built about midway between the highway and the farmhouse, and the owner and lime burner was a man named Sprague, a revolutionary veteran, whose log dwelling stood near the kiln.

Later there were two kilns on the road leading to Prospect, north of the private road we have just mentioned. One of these was built by John MacDonald, and the other by Thomas Thomas. Still later one was built by Thomas about fifty rods south of the

Pirney stone house, on the east side of the turnpike, and his son, the late Evan T. Thomas, of Prospect, subsequently owned and operated it for several years.

In the address of Didymus Thomas we have mentioned, he says that "Shubael Cross constructed the first grist mill in town, which was propelled by wind; and in place of a stone for grinding, he used a pestle to pound and mash the corn. And he put up the first saw-mill." These mills were at "Crosstown," as Mr. Thomas designates the settlement, in eastern Remsen, which later was known as Bardwelltown. A saw-mill here was run for many years by David and Elias Bardwell, brothers. Prior to their ownership the settlement was called "Burritt's Mills," after a man named Burritt, who had also a small grist-mill, which stood just below the saw-mill on the bank of the stream.

The Boon grist-mill, built on Cincinnati creek near where the R. W. & O. railroad now crosses that stream at Trenton village, was erected about 1798, by Gerrit Boon, at the expense of the Holland Land Company, to save settlers the hardship of walking to Whitesboro to get their grist ground. The late Vincent Tuttle, of Holland Patent, stated that this mill was in good order in 1804, though the dam had been carried away. The location of this dam proving impracticable, the Holland Land Company abandoned it and built a new dam and mill on Cincinnati creek, a few rods below the Parker foundry, at the foot of the first fall below the bridge. The company also built a saw-mill on the site later occupied by the Parker saw-mill. These mills the company sold to Peter Schuyler, who owned and ran them several years, when he sold to James Parker, a prominent and influential settler, who in turn conducted the business

for many years. He ran the mills day and night, customers coming from Steuben, Remsen and Boonville to have their grist ground. Farmers at this time raised wheat for their own use and often had some to sell; but until the mill at Parker Hollow was built, they could obtain no flour without walking to Whitesboro, the road being otherwise impassable.

The first grist-mill at Remsen village was known as the Platt mill, and was built by William and John Platt, occupying the site of the present Remsen Mills. The late Mrs. Esther (Platt) Sawyer, of Hamilton, N. Y., in answer to our inquiries concerning the matter some years ago, said: "The grist-mill built by William Platt and my father was upon the site of an old stone mill, built by I know not whom." As to the Platt grist-mill having been built upon the site of an earlier one, we believe Mrs. Sawyer to be in error. The Platts came into possession of the mill-site and water privilege in 1799, and we know that later than this the settlers in Steuben, less than a mile away, were carrying their wheat upon their backs to Whitesboro to be ground. Had there been a mill in Remsen before the erection of the Platt mill this would not have been necessary.

The mill was built presumably between 1806 and 1809. The machinery was installed by a Mr. Taylor, of Oriskany, a mill-wright of some renown. But little iron entered into its construction, for the necessary castings could not be procured nearer than New York or Philadelphia. The iron parts, as the mill was constructed, consisted of the water-wheel gudgeons, the segments on the pit-wheel, and the crown-wheel. The bolt-gears, shafts and other parts were made of wood, turned in a hand-lathe operated by a spring-pole. There were two runs of stone made

from a sort of conglomerate of white flint pebbles cut for this mill in Chenango county. Some years later one of these stones exploded, or was rent asunder by centrifugal force, one half being thrown through the door into the mill-yard.

The Platts also built a saw-mill here, occupying the site of an earlier one, which may account for Mrs. Sawyer's statement. In a map of the Service Patent made by Calvin Guiteau in 1795, we find a saw-mill marked upon the site of the later Platt saw-mill, possibly of stone, but more likely of logs. This mill no doubt was built by some one in the interest of the Holland Company, who early saw the advantage of utilizing the excellent water-power at these falls, and a saw-mill could be more cheaply constructed and would serve the most needful purpose the power could then be put to, for the settlers were living in cabins without doors, because of their inability to get sawed lumber.

Shortly after receiving his grant of 16,000 acres from the state, Baron Steuben, through his agent, Samuel Sizer, caused a saw-mill to be built on Steuben creek, in Steuben township. John Lincklaen, as we have previously shown, in company with Gerrit Boon made a journey through the forest from Otsego county to the Baron's patent in April, 1792, and in describing this journey says: "We find the Baron has a saw-mill built upon Steuben creek, but it is in bad order. Besides, in summer, there is scarcely enough water."

Prior to 1812, Robert M. Jones constructed a log dam and saw-mill in Cincinnati creek near his house —now the Pirnie stone house—nearly a mile south of the village. It stood about half way between the present R. W. & O. railroad tracks and the bend of the creek where it turns south after its course due

east about sixty rods, and like all the early saw-mills had one upright saw. The road just below, leading west from the turnpike at the "lime-kiln place," was opened about 1818 for hauling logs to this mill from Steuben. The road then ran over the hill, south of the line it follows now along the side of the ravine. It has been closed and reopened several times.

Principally to avoid the hauling of logs for long distances, saw-mills were erected in different sections wherever sufficient water-power could be obtained. At an early day one of these was built by Robert M. Jones and John Hughes, father of the late Deacon Hugh Hughes, on Cincinnati creek, west of the turnpike, between Bethel and what was formerly known as the "Higby Tavern."

Judge Pomeroy Jones mentions in his "Annals of Oneida County," "twelve saw-mills in the town of Remsen, and two grist-mills—one of the latter run by steam-power." Some of these saw-mills, however, were in the present town of Forestport.

The Phelps saw-mill, north of Remsen village, was built by Harvey Phelps, father of the late Nathan Phelps. We cannot give the exact time it was built, though it was some years prior to 1824, for Harvey Phelps died in March of that year. After his death the mill was conducted by David Aldrich, under a twenty-year lease, and, after the expiration of the lease, by Harvey Phelps, Jr., and Nathan Phelps. The mill was destroyed by fire in March, 1840, but rebuilt the following summer.

About 1822–23, just below the falls on the east side of the creek at Remsen village, a smelting furnace and foundry was built by Sylvester Burchard. Much of the space it occupied is now taken up by the raliroad embankment at that point. The blast for

reducing the iron to a liquid state was produced by the following primitive though highly ingenious device: A stream of water passing through a tube from the dam above, carried air with it into a chamber where the air and water separated, the water running out of the cistern while the air rushed through the tweer upon the metal and fuel in the bottom of the furnace.

Mr. Burchard later built a blast-furnace and foundry farther south, on the same side of the creek, near where the road to Prospect passes under the railroad tracks. Stoves and plow-points were cast here, and Mr. Burchard manufactured plows extensively for those days. These supplanted the primitive plow with a wooden mold-board, used exclusively in these parts up to that time. The blast in this furnace was produced by a huge bellows, pumped by horse-power, the horse being driven round in a circle after the manner in the old time bark-mill. In 1835 Mr. Burchard sold his business and property to John Perry, of Utica. The latter in time was succeeded by Rowland Anthony, and the foundry business and blacksmithing was carried on by him for many years.

About 1820, or possibly earlier, Heman Ferry built a distillery about a quarter of a mile south of the village and some ten rods west of the turnpike. His first distiller was a Mr. Tuttle, brother of the late Vincent Tuttle, who had previously worked in a distillery at Parker Hollow, which had been in operation some years prior to the building of the Ferry distillery. Josiah Owen, in after life a prominent farmer of Steuben, was distiller for Mr. Ferry many years. The Parker distillery stood near the brick house built by Timothy Powers, and during the war of 1812 Vincent Tuttle, under contract with the government, manufactured there 250,000 gallons of spirits for the

army. This plant had ceased operations before Mr. Ferry built here.

There also was a distillery at Holland Patent before Mr. Ferry built at Remsen. The product of these distilleries was made from rye and corn, and the Ferry plant afforded a convenient market for these grains raised in this section. Later, distilleries were built in other parts on a larger scale than those we have mentioned, and, it having been demonstrated that dairying was more profitable in this region than the cultivation of grain, the enterprise of whisky-making in these townships terminated.

After the Ferry distillery had been abandoned, Robert Griffith (Creigiau), utilized the building for brewing ale on a small scale. The venture was unremunerative and short-lived.

A man named Ensign put up a carding and fulling-mill at Parker Hollow. He was succeeded by Timothy Powers, who for many years carried on the works, serving a large area of country.

About 1823, after constructing a stone dam, John G. Jones built a saw-mill and a grist-mill on the creek less than a quarter of a mile south of the village. The saw-mill was built on the east side of the stream, and the grist-mill on the west side. He soon added to the latter a carding, fulling, and cloth-dressing mill, equipped with the most complete machinery obtainable at the time; but the undertaking never proved a success. The dam was carried away by freshets two or three times, and the mill badly damaged; finally it was closed, remaining unoccupied for many years, and, about 1860, it was burned, whether by accident or design was never known. Its walls, partially covered with woodbine, remained for almost forty years, and like the ruins of some old castle lent

a picturesque charm to the landscape. During its operation a number of skilled workmen were employed here, among them John Griffith, Samuel Groat, and a Mr. Murray, of Russia, N. Y.

A carding, fulling and cloth-dressing mill was early established in the village, in a building afterward converted into a steam grist and flour-mill. This enterprise was founded by Gen. Zalmon Root and his son-in-law, Thomas Hawley, and did considerable business for many years. The superintendent's house was attached to the mill, on the south, and the dye-house stood south of that. Samuel Johnson was at one time superintendent, and later it was under the management of Benjamin Fairchild and brother.

About 1850 some of the leading business men of the village, among whom was Zalmon D. Root, T. B. White and O. J. Owens, formed a company for the purpose of enlarging the cloth-mill building and equipping it with modern machinery for manufacturing flour. Steam power was used in conjunction with the water-power furnished by the dam. After the Utica & Black River railroad was built, the tracks of which skirted the mill-pond on the east, a bridge-like structure was built upon the top of the dam between the mill and the railroad. Wheat by the carload was brought in and trucked across this bridge to the mill, and the flour shipped away in the same manner. The head miller or superintendent was A. C. Herring.

The present Remsen Mills were built for Robert M. Jones by his son, Cornelius R. Jones, of Syracuse, in 1850–1852. The grist-mill had three runs of stones and derived its power from a large water-wheel twenty-two feet in diameter, known as a "breast-wheel." A new saw-mill was also built by them about the same

time, and stood north of the grist-mill, parallel with the creek. This building has since been removed, turned at right angles with the stream, and used for other purposes. These mills replaced the Platt grist and saw-mills. Of late years the grist-mill was somewhat modernized by the more recent owners, Matthew Jones and Richard Richards.

In the infancy of the settlement a tannery was built here by Archibald Blue and Jared Noble. It was a story and a half stone structure, and stood near the foot of the hill, about twenty-five rods to the rear of the present Baptist church. A small brook flowing down the hill supplied the water required for tanning the hides. This brook at that time flowed continuously, bringing a considerable volume of water, as it does now only after hard rains and protracted thaws; but just below the site of the old tannery it loses itself in a fissure of the underlying lime rock. Its mysterious disappearance and probable subsequent course were long subjects of speculation, and possibly might never have been explained but for particles of tell-tale tan-bark which rode its waters through the dark secret chambers of its subterranean passage, coming to light again a mile or more south of the village along the bank of the Cincinnati.

In February, 1812, Blue & Noble sold the tannery and adjacent property to Col. Mather Beecher, who came here from the township of Russia, N. Y., and the former owners removed to Greene, Chenango county. Some years later Colonel Beecher added a large four-story structure, and carried on an extensive business, receiving shipments of hides and pelts from the northern counties and from Canada. Thousands of cords of hemlock bark have been hauled here for use at this tannery. Mr. Beecher also established here a shoe factory, as it might be called, though shoemaking was a pure

handicraft then, there being no machinery used. This was one of the first establishments of the kind in the United States, and the work was carried on in the stone building north of the Baptist church in Main street, which he built for that purpose. He employed in the tannery and the shoe factory from forty to sixty men, and provided many of them with board and lodging, as accommodations for workmen of that class were not easy to obtain. Boots and shoes were made in the factory from leather of his own tanning, then shipped by way of the great lakes to Chicago, when that city was little more than a military post—Fort Dearborn. This wholesale traffic in foot-wear was an innovation in which Mr. Beecher was the pioneer. Before that time it was unknown, as boots and shoes were always made to order from measure. His son, Jerome Beecher, with a large consignment of these goods went to Chicago to superintend their sale, settled there permanently, and subsequently became very active and prominent in forwarding that city's growth. In partnership with his brother-in-law, a Mr. Cobb, he took large paving contracts, laying the first pavements in many of Chicago's most busy thoroughfares of to-day.

Colonel Beecher, however, through the unfortunate purchase and use of a patent bark-mill, became involved in litigation, and much of his fortune was swept away. About 1850 the tannery was leased to Hale & Kaulback, who conducted the business for a few years.

Chester Porter, who came to Steuben in 1806 or '08, early built a tannery at Sixty Acres. About 1830 he sold the business and the property to William J. Owen, who carried it on for over twenty years.

A tannery was established in Steuben near that section called "Cobin," owned and operated for many years by Richard R. Roberts (Pen-y-caerau).

Richard Thomas, who learned the trade of tanner and currier of William J. Owen in Steuben, built a tannery at Bardwell in 1853, which he conducted until his death, in 1872.

Between 1825 and '35, Andrew Nash manufactured wool hats in the house that stands on the south corner of Main and Steuben streets.

John Bronson made wooden buckets at his farm, near the Pen-y-caerau church, in the early part of the last century. The hoops and bails were made entirely of wood, there being no metal about them.

David Philip Thomas had a mill at Ninety Six, where for over twenty years he made cheese-boxes, fully supplying the local demand, which was moderately large, especially after cheese factories were established in these parts.

Rounds & Turner had here a factory for making wooden chairs before 1850, and carried on the business for some years.

David Bardwell manufactured bass and snare drums, bedsteads, chairs and other articles of furniture in a building that stood on the west side of Bardwell creek, which his father had formerly built for a saw-mill. The factory was burned in the fall of 1844.

In some sections of Remsen township, especially at Ninety Six and the vicinity of Bardwell, spruce timber was once plentiful, and in these localities the manufacture of shaved shingles was a domestic industry of some importance; for, as was the case in the first stages in the preparation of flax for the loom, the work was done by the father and sons of the household. The spruce logs were sawed into eighteen-inch blocks, termed "shingle butts." These then were split into pieces of the required thickness, about a quarter of an inch, with a cleaving instrument called a "frow," which was a blade

with a handle at right angles, and operated by striking with a mallet. Those pieces were then placed upon a "shaving-horse," held firmly by a sort of lever pressed by the operator's foot, and with a draw-knife shaved at one end to a proper and nearly uniform thickness. The shingles were packed in bunches of five hundred or a thousand each, carted to town and sold, or exchanged at the store for merchandise. Workers at this craft were called "shingle weavers."

About 1857 or '58, the firm of Joy & Joins engaged in the manufacture of butter tubs, in the Beecher tannery building. Mr. Joins died about 1860, and Mr. Joy subsequently removed to Herkimer county.

In 1863, Didymus Thomas purchased the Beecher property and established in the old tannery building a cheese factory, which he conducted for several years, the milk used being brought in by farmers from the surrounding country.

The Ellis Foundry and Machine Shop was established in 1867, by John Ellis, the present proprietor. The business was first started in that nursery of many infant industries, the old Steam Mill. Later Mr. Ellis erected a shop near the depot, where he manufactured steam boilers, cheese presses, machinery for the manufacture of all kinds of cooperage, tread-wheels for churning by dog-power, all of which were his own inventions. In 1884 he removed to Sioux Falls, Dakota, where he established a plant similar to the one he has here; but in 1890 or '91 he returned to the old place.

The occupation of village or country blacksmith, under conditions existing when this section was new, of necessity differed greatly from that of to-day. In those times the blacksmith was in a much broader sense "an artificer in iron." He wrought by hand implements for the farm and utensils for the house-

hold. He fashioned the crane upon which hung the pots and kettles in the fire-place, the andirons, the huge tongs for arranging the embers, and the shovel for removing the ashes. He made the candle-sticks, candle-snuffers and their accompanying tray; and among these what might be termed a "combination fixture," that is, candle-sticks having a socket for a tallow candle and an attachment for holding a rush candle, so that either might be used at will. He also made a receptacle for what was known as the "slut"* candle—a small vessel formed like a gravy-boat, in which fat was placed and a rag immersed therein, one end protruding at the neck or spout of the vessel where the light was applied; and to its bail or handle was attached a spike, that might be driven into the wall of the log house, thus providing the occupants with "side lights." In addition to all the iron parts for wagons and sleighs, he made hinges, door-latches, bolts, rivets, and nails. There even yet may be found in the older houses here some of this hand-wrought work. Then too he formed and tempered sickles for cutting grain, and made hoes and other implements. It was said of William Boss, an adept at the trade who located in Prospect in 1798, that he could fashion anything in iron "from a Jews-harp to the iron parts of a saw-mill."

In 1828 a poor German came to Utica, and near what was later known as "Nail creek," in West Utica, built a shop for the manufacture of nails which sold at a shilling a pound. He had two dogs trained to furnish the power by which a pair of bellows were worked. But eventually cut nails took the place of the hand-wrought, as they could be produced much more cheaply.

* From the Danish word "slet," meaning a rag.

Among the early blacksmiths who located hereabout was a Colonel Davis, a revolutionary officer, who worked at his trade at Steuben Corners, having followed closely the arrival of Samuel Sizer. He later removed west. Jabez Burchard carried on the business at Sixty Acres, as early as 1806; and about this time Moses W. Prindle was doing work in a shop on the north corner of the turnpike and the road leading to Prospect, at the south end of the village. At this shop Mr. Prindle was succeeded by Sylvester Burchard, who was joined by his father, Jabez Burchard, of Steuben, before 1830. Later they built a shop on the south corner of this road, where, in addition to blacksmithing, they manufactured plows; and Jacob Lewis, afterward for many years a popular hotel keeper in Remsen, conducted the shop that they had vacated.

About 1823 Moses Prindle built a shop in Main street, on the south line of the lot where now stands the house occupied by the late Dr. Reed. This house which then stood close upon the bank of the creek was for a long time the Prindle homestead; Moses Prindle living in the main part, and his son Walker, occupying a two-story ell with basement, which formerly joined the house on the south. Walker Prindle carried on blacksmithing for several years in a shop built by him on the south corner of Main street and the street leading past the site of the old Baptist church. At an early day Hugh Thomas engaged in this business near the Remsen Mills, and immediately south of his shop stood another, which for a time was conducted by William B. Jones. In January, 1848, both these buildings were destroyed by fire, as was also the residence of Mr. Thomas. The latter rebuilt at once, and conducted business on the same spot until incapac-

itated by age. He was a man of singular industry, working early and late; the bright glow of his forge-fire and the music of his anvil attesting to his diligence while the less assiduous were in their beds. He was succeeded by his son, Hugh Thomas, Jr., and a son of the latter, Elmer H. Thomas, carries on the business to-day. Scattered through the country districts were a few more of this trade, notably near Fairchild, where in more recent years Richard Owens engaged in this work, and one near the Higby tavern. The business carried on in the village by Roscoe C. Roberts was established by him in 1884.

CHAPTER VIII

RELIGION AND CHURCH SOCIETIES

For the greater part those here have ever been what may be denominated a religious people. In view of this fact, therefore, it has been necessary to devote considerable space in these pages to the record of the various religious movements and organizations that have taken root and flourished here, evidently from seed scattered on good ground. Representatives of nearly every shade of modern religious belief have proselyted here, from the Mormon elder, with his multiplicity of wives, to the Romish priest with no wife at all; and there have dwelt here adherents to divers and sundry doctrines, from those of Rome who maintained the validity of seven sacraments, to the Quaker of Philadelphia who believed in none.*

Missionaries from New England were timely and effective laborers in the field. At an early period

* A man named Williams, a resident of Steuben for many years, succumbed to the teachings of a Mormon elder who visited these parts, and started to move his family to Nauvoo, Ill., then the seat of Mormonism, intending to cast his lot with those people. But stopping at Holland Patent to take leave of friends there, he heard reports derogatory to the new sect, so rented or bought a farm near by and remained there.

At the time of the construction of the Black River Canal feeder, many Irish Catholic families settled about Forestport; and when the Black River and Utica railroad was built, families of the same faith and nationality located in Remsen. A priest from Forestport frequently visited here.

There were some families in Steuben who, on their arrival from Wales, had settled among Quakers in or near Philadelphia, embraced the precepts and thereafter lived in accordance with the practices of that sect.

there were formed in the east associations to devise means for supplying missionaries to itinerate in the new settlements; and in 1795, in an address to the inhabitants in these new settlements, it was declared to be the design of the associations to send to them "settled ministers, well reputed in the churches, to preach among them as occasion might offer, to gather and organize churches, to administer sealing ordinances, to instruct their young people, to catechise their children, and to perform all those ministerial duties which are usually practiced in the churches and congregations of the east."

Rev. Caleb Alexander thus sent out by the Massachusetts Missionary Society, visited Steuben in 1801, where he organized a church. Under date of November 15 of that year, he makes a note in his journal of the "sum of $9.66" having been contributed to the Missionary Society by the people here.

The first Welsh sermon ever preached in Steuben was by Rev. James Harris, a Baptist minister of Utica, in the barn of Ebenezer Weeks, near Ty Coch corners, in 1798; and the first religious discourse in Remsen, was delivered by an itinerant preacher in the barn of Stephen Hutchinson, on what was later known as the "Price place," half a mile north of the village.

In January, 1802, at Northampton, the Hampshire Missionary Society was organized. As expressed in its constitution, "the object and business of this society is to promote the propagation of the gospel among the inhabitants of the new settlements of the United States, and among the aboriginal natives of this continent." It would seem that they soon sent a missionary to the field of "Western New York," as all that part of the state west of the Hudson river counties was then termed; for in the Documentary

History of New York there is printed the journal of Rev. John Taylor, giving an account of his labors there from July to October, 1802, from which we quote the following:

"Steuben, Thursday, August 5.—At Deacon Mitchell's. Visited a number of families. In this town there is a church of about 30 members. The church was formed by Mr. Alexander in 1801. They keep up religious meetings on the Sabbath, and are a religious people. There is one Baptist church—numerous—vacant. One-third of the inhabitants are Welsh, and they have appointed one of their number to preach among themselves.

"Friday 6.—Spent the day in visiting a number of families, and a school of about 35 children.

"Saturday, 7.—Visited various families. Afternoon preached to an attentive audience. Appearances agreeable.

"Sunday, 8.—Communion. Most of the Baptists present. Baptised 6 children—had a church meeting after services—and apparently, and I hope effectually, settled an unhappy difficulty which has subsisted in the church with one of its members for more than a year. Appointed a lecture on Monday among the Baptists.

"Monday, 9.—Visited some of the Welsh people. They appear to be a religious and regular body, a few excepted. Afternoon. Preached to a very attentive audience—visited a school of about 20 children, engaged some books.

"Tuesday, 10.—Spent the day in visiting—called on 9 different families. The people appear to be poor but very considerate; and I have reason to believe that there is more piety in Steuben than in any town on Connecticut river. I find the schools very destitute of books of all kinds. The people are progressing, however, very rapidly toward good order and good schooling. No meeting-house. The church being in want of books to be read on the Sabbath, I gave them one volume of the Select Sermons. I think it proper to return to this place again."

After visiting the western part of Oneida county and some of the towns in the present counties of Lewis and Jefferson, Mr. Taylor visited "Boon's Upper Settlement," now Boonville. Under date of Tuesday, September 21, he writes: "Rode to Remsen, 14 miles. This is a broken society. The people are very ignorant and very wicked."

It is impossible that Remsen society justly deserved this sweeping condemnatory accusation that Mr. Taylor in his journal thought fit to register against it; for it is an incontrovertible fact that there were then many excellent families settled here, who in point of intelligence compared favorably with the dwellers in any new community and whose morals and general conduct were above reproach. Still, it must be admitted that there were also living here those whose lives in some respects were so at variance with established principles as to merit censure and the most forceful reproof. But in this connection it should be borne in mind that Mr. Taylor's visit to Remsen was made not many years after the close of the war of the revolution; and it is well known that camp vices had sown the seed of recklessness, and the whole land had to contend with the consequent growth of immorality and infidelity for a long period after peace was declared. Matters of religion often were neglected, drunkenness fearfully increased, and social life generally was sadly lowered in tone. At the time of Mr. Taylor's visit and some years subsequent thereto, there were couples living here as man and wife under the simple agreement of union and without official act or religious rite of sanction; and they thus lived together for many years, and reared their families before any ceremony legalizing their relation was performed. After a lodge of Free Masons was insti-

tuted in Remsen, some applicants were denied admission to membership on this account. And this circumstance, together with a religious awakening attendant on a revival conducted by an itinerant preacher, caused these delinquents to look upon their lives in a new light, and their marriages were respectively duly solemnized in regular form, some of them then the parents of children grown to manhood and womanhood.

The Journal also contains the following items:—

"About three months since a stranger came into the town, who appeared to be a pert coxcomb, about 28 years of age, who calls himself Alexander. He soon obtained a school, and in about a fortnight set up preaching, and pretends to preach every Sabbath. Who and what he is I know not—but that he is some notorious villain I believe there is no doubt. Many of the people —especially the wickedest part—are very much attached to him. There is no church in town and but one professor, who belongs to the church in Steuben.

"Wednesday, 22.—Preached a lecture—not more than 25 people present, and a number of these were far from being decent in their behavior, and it was not in my power to make them feel reproof nor the force of truth.

"Thursday, 23.—Drew an order for a number of books for the people in Remsen, and such of them as I have not disposed of myself I have left to the disposition of Mr. [Ephraim] Hoyt, ye only professing person in the town and an excellent character."

We find it recorded that "Rev. Eliphalet Steele, pastor of a Presbyterian church at Paris Hill, assisted at the organization of a Presbyterian church at Steuben, in 1797;" but we have been unable to establish whether this society was organized at Steuben Corners or in the vicinity of Sixty Acres, nor indeed to find anything further relating to it. In any

event it must have ceased to exist before the visit of Mr. Taylor, for he makes no allusion to it in his journal.

In the "Annals of Oneida County," (1850), it is stated that, "The first religious society in the town of Remsen was a Presbyterian society, which was formed at an early day, now extinct." This statement, so far as it relates to the "town" is incorrect, for there was a Baptist society organized in the eastern part of the township in 1809, which was some years before the Presbyterian body referred to was organized. The first religious society in Remsen village was organized in the latter part of December, 1817. The following account of its organization is taken from their records:—

"These certify—That at a meeting holden at the school house, in District No. 1, in the town of Remsen, in the County of Oneida and State of New York, for the purpose of forming into a Religious Society, agreeable to an act entitled: 'An act to provide for the incorporation of Religious Societies, passed the 27th day of March, 1801.' The meeting having been legally warned agreeable to the third section of said act, met on the 22nd day of December, 1817, when, after reading the law, Lemuel Hough and Oliver Smith were chosen to preside, make returns of Trustees to the Clerk, etc., and also the meeting proceeded to the choice of six Trustees, when Zalmon Root, Earl Bill, Nathaniel Johnson, William Platt, Heman Ferry & Broughton White were chosen, & after drawing for the time for which they should serve, Nathaniel Johnson and William Platt drew No. 1, Zalmon Root and Broughton White No. 2, Earl Bill and Heman Ferry No. 3 years each, by the name style and title of The Trustees of the First Congregational Society in Remsen;

"Witness our hands and seals in Remsen, this 22nd day of Dec. 1817.

Lemuel Hough, Recording and
Oliver Smith, Returning Officers."

There is a record of a meeting of this society held October 16, 1848, at the office of George A. Yeomans, called by the order of the trustees for the next three years, when the following trustees were chosen:

"John Smith and Obadiah Owen, for one year; Mather Beecher & Andrew Billings, for two years; Zalmon Root & William E. White for three years.

"Oct. 16, 1849. Met at the Academy. A. Billings & O. J. Owens, chairmen, Wm. E. White, Clerk. S. Douglas, Treas., Benj. F. Grey, 6th Trustee.

"Trustees as follows: O. J. Owens & J. H. Smith for one year; M. Beecher & A. Billings for two years; Z. D. Root & B. F. Grey for three years. Adjourned to Oct. 16, 1850.

"Oct. 16, 1850. Met at the Academy. A. Billings chairman, Wm. E. White, Clk. Adjournment to Oct. 30, 1850.

"March 15, 1854 at Academy. M. Beecher chairman, Wm. E. White Clk. S. Douglas Treas. Trustees M. Beecher & Ezekiel Jones for 1 year; A. Billings & O. J. Owens for 2 years; Z. D. Root & B. F. Grey for 3 years."

The best account we have been able to obtain of this society is from reminiscences of Mrs. Eveline Rockwood, who came to Remsen as a child, in 1818, from which we quote the following:—

"About 1821 or '22, my mother was received into membership of the Congregational church, in the old school house, in Remsen village. There were two services, one in the forenoon and one in the afternoon. At the afternoon service on the same day, three of her children were baptised. I think Rev. Evan Roberts was the minister. I remember the communion service and the Sabbath school. Other churches united with us at different times, holding special meetings for one, two or three days, first in Trenton perhaps, then Holland Patent, Western, etc. Rev. Evan Roberts served this

church for some time—Dr. Everett came often. Then a Rev. Wilcox became pastor, and about 1825 there was a religious revival, and many came into the church. In 1830-31, an evangelist spent several weeks here, and a general revival of religion extending through the several towns, Remsen was greatly blessed, and over sixty joined the church, myself among the number. A. Rev. Waters from New Hartford was pastor at this time. Among the converts was our Dr. Earl Bill, then over sixty years old. His son, Charles Oliver Bill, was expected to join the church the same day, but did not. The next day, August 2, 1830, he, with two lady cousins and his sister, visited Trenton Falls. The water was high, the rocks slippery, and while walking with his sister near the edge of the chasm, his foot slipped and he went into the current and over the falls to the bottom, where his body was found on the following Wednesday. And what added to the sadness of the tragedy, the young man was just ready to join the father in business, to make lighter his burden of visiting the sick, and to be the staff of his old age. He was a young man respected and beloved by all who knew him.

"About this time (1830-31), measures were taken to bring about a change in church government or affiliation. I was present when action was taken, changing from Congregational to the Presbyterian church government by uniting with the Presbytery. My father was a delegate, and I remember to have seen him start from home to go with others to represent the Remsen church in the Presbyterian assembly. Removals began which weakened the society, and those left, having no one who was accustomed to lead, and being unable to sustain preaching, all gave up.

"A little band afterwards started a church of some name—Union Church, I think. Members of the former society, with some newly joined,formed this church, but I do not remember that it stood long. Services continued to be held in the Academy until the society became extinct."

We quote again from the church records:—

"Jan. 24, 1857, met at Post Office. Present, M. Beecher, A. Billings, Z. D. Root, B. F. Grey, O. J. Owens & Evan Jones, Trustees. M. Beecher, chairman, Wm. E. White, clerk.

"On motion Resolved that the Society adopt a seal by which the said Society be known as a corporation, and to be used for all purposes of said Society in legal proceedings and for conveying real estate, and that the seal, of which an impress is here made, be the seal of said Society.

Wm. E. White, Clerk.

"On motion resolved that when the society is much in debt, and unable to pay except by sale of its real estate, that an application to the Supreme Court be made for the purpose of selling the real estate, and for the payment of debts thereof, from the amount of said sale.

"March 31, 1857. At office of O. J. Owens. Prest of Trustees, A. Billings, chairman; Wm. E. White, Clerk.

"An order having been made by the Supreme Court, authorizing the sale of the real estate of the Society, which order was dated Feb. 24, 1857, and said real estate having been accordingly put up, at public auction, on March 21, 1857, at which sale was made to John J. Owens of Remsen for $217, that being the highest bid, therefore voted that the deed of the Society be executed to the said John J. Owens for said real estate, being the Academy lot, so called. Voted that Mather Beecher and Ezekiel Jones be a committee to receive the money and with it pay all costs owing by the Society and all debts owing by the Society. Wm. E. White, Clerk."

Thus terminated the first religious organization in the village of Remsen, and this after a faithful endeavor of forty years, in which the society had accomplished much good. At this time the village

and farming districts for miles around had become populated largely by people of Welsh origin, most of whom had come directly from Wales, until they comprised nearly if not quite two-thirds of the community, and the Welsh language was more frequently heard than the English. They already had their own religious organizations, where services were conducted entirely in their own tongue, and these naturally were their choice, while the English speaking residents found a church home with the Methodist Episcopal body, organized only a few years before the dissolution of the Congregational society.

The hyper-Calvinism of early days was here strongly preached from the pulpit, expounded in the family and in the Sunday school, and received by the people generally, especially by the Welsh. The majority of these were strongly Calvinistic in doctrinal belief —Presbyterian or Calvinistic Methodist, Calvinistic Baptist, and Congregational. Austere by nature, exacting, inflexible and unemotional, the austerities of Calvinism appealed to their temperament. Only a comparatively small percentage of the Welsh have ever embraced the milder doctrines of Wesley, or those expounded by the National Church of England; but whatever their religious belief, they are steadfast in it as the hills and never wont to be "carried about by divers and strange doctrines," nor impulsively to follow any theological bellwether. The characteristic inclination of these people toward a religious life has been beautifully exemplified in the characters of many of this nationality who for years have comprised the bulk of the population of Remsen village and vicinity. An instance of their Christian zeal may be cited in the case of a woman who walked nine miles through the wilderness carrying a babe four months

old in her arms, to attend the first prayer-meeting, held in the house of William C. Jones, at what afterward was the Lewis Everett farm, about half a mile west of Remsen village.

The early Welsh preachers had neither titles, suffixes, nor degrees, and except in rare instances no scholastic attainments other than the Welsh Bible afforded them. One has said of these men that, "Their familiarity with their native language, rich in theological terms, sublime in diction and phraseology was perfect, and their oratory of the loftier strains wonderfully resembled those of the Hebrew prophets of old: like all ancient nations their discourses were largely of the recitative type, with musical intonations, with exquisite sonorous cadences, to which is given the name 'hwyl,' a word meaning 'full sail on,' filled with celestial breeze carrying them along to the Better Land."

And who could but marvel at the power and moral effect of their preaching—those guileless and sincere men, who seemed like the Apostles to speak "as they were moved by the Holy Ghost." Since the days of the Apostles no other nation has produced such preachers as Wales has produced; nor have any other people, except by priestly domination or the enforced demands of an ecclesiastical hierarchy, ever held so closely to their religious precepts and observances. Yet the material recompense of these men was small and their creature comforts few, making it imperatively necessary for most of them to follow a secular pursuit in addition to their ministerial labors.

The following historical sketch of the First Welsh Congregational Church of Steuben (Capel Ucha), was compiled by Miss Mary H. Everett, of Remsen. It is a valuable contribution to the history of this

locality, and it is with her kind permission that we present it here:—

"The first Welsh settlers came to Steuben September 15, 1795, and located in this immediate neighborhood. There were five families, consisting of about eighteen persons. Several American families had preceded them, and welcomed the new-comers with great kindness and hospitality. For over two and a half years they had no religious services in Welsh, and only occasionally did a faithful missionary find his way here through the forests and preach a sermon in English. * * *

"In June, 1798, other Welsh families came, mostly Christians. They immediately established a prayer meeting, held twice on the Sabbath, and a church society (seiat) was held once during the week. In 1800 there were twelve members. With no stated place of worship, they went from house to house for their services. Those cottage prayer meetings, the cradle and nursery of the church, thus early begun, flourished, with few lapses, often with power, and always with profit, over these hills and in the valley for over one hundred years. They have served to bind together, in loving harmony, as with links of gold, our scattered membership.

"These earnest Christians labored in this way, without Welsh preaching, until the first week in November, 1801, when Mr. John G. Roberts came from Pennsylvania. He had been licensed to preach by the Congregational Church in Ebensburgh, Pa., years before, was cordially received by the church here, and ordained as pastor, previous to May 12, 1802. This relationship continued with faithful service until he died, at the age of 48, in New York City, October 19, 1817. He was buried at Trinity.

"Mr. William Pierce commenced preaching early in 1807, was ordained as pastor, and as co-laborer with Rev. John Roberts, December 25, of the same year. He preached 40 years, 21 in this church. He died December 29, 1847, aged 79 years. He was buried at Nant.

"This was at first a union church, its members being

from Calvinistic Methodist, and Congregational churches in Wales. One in Christ, and in all points essential to salvation, and working together in Christian fellowship, they still retained their early individual beliefs, honestly held, as to those minor matters, which make the distinction between denominations. March 19, 1804, the church was incorporated as the 'First Welsh Methodist Society of Steuben.' At this time there were in Steuben radical and intelligent Congregationalists, members of long standing in Wales, who, though worshiping with this church, and contributing to its finances, as though they were members, did not unite with it. Of this number Nicodemus Griffith and two or three others visited the Utica Welsh Congregational Church early in the winter of 1804-5, to confer with them as to the advisability of their uniting with that church, or of forming a Welsh Congregational church in Steuben. The latter course being decided upon, a meeting was held in April, 1805, at the house of Nicodemus Griffith for the purpose of forming a Welsh Congregational church. Rev. Daniel Morris and others of the Utica church were present, by invitation, to assist in the regularity of the proceedings. Articles of creed and society by-laws were adopted, and a Congregational church was organized. Due notice of this meeting having been given the previous Sabbath at the regular service held that day, at the house of Deacon William C. Jones, nearly all the Methodist brethren and sisters were present, and wished to come with the Congregationalists into this new church. Thus the church, previously existing, was merged as it were, into this new one. Rev. John G. Roberts was invited to remain as pastor of the new organization. Although from this time, April, 1805, it was strictly Congregational, self-governing, choosing its own officers, &c., the corporate name remained the same until April, 1829, as will be seen farther on.

"The half acre lot 151, for the original cemetery and church building, was bought of Col. Benjamin Walker, for 50c. (Date of this transaction is April 2, 1804.) It was a gift, promised in October, 1801. Griffith Rowland had a lease on the land, which the church bought

of him for $3.50. (This transaction is dated February 20, 1804.) Two plots of similar size have been added since 1861, the Price and Griffith additions.

"The first to be laid in this now populous, but quiet city of the dead, was a young lady of 19, who died September 30, 1798, Gwen Jones, daughter of Deacon Wm. C. Jones. Her grave, with those of her parents, is just east of the northern end of this building. The number of burials, by actual count recently taken, is, in the old cemetery, 326, in the Price lot 171, in the Griffith lot 26, total 504. Doubtless the many unmarked graves in the original cemetery would increase the number to 600, or possibly 700.

"The first church building erected in Steuben, among the Welsh, was of logs, and placed on this spot in 1804, during the pastorate of Rev. John G. Roberts. It was to be used for school purposes as well, was completed about the last of November, and school opened December 1st. On Christmas night, December 25, it was accidentally burned with all its contents. During the following year, 1805, a frame structure was built on the same site. In this they worshipped until it became altogether too small to accommodate the many who assembled to hear. Hundreds of Welsh settlers came over in 1818, and, as is stated in the church annals, 'some were dropping in every day.' In 1819 the frame building was removed to give place to the commodious stone edifice, which was two years in building, one for the masonry and one for the frame work. It was built during the pastorate of Rev. William G. Pierce, and completed in 1820. This stood for 83 years, and would have done good service for many years more had it not been for a spring under the N. W. corner of the foundation, which, with its alternate freezing and thawing, slowly but surely undermined that corner, and racked the entire structure; even as evil principles in the heart undermine and ruin the noblest work of God. Strenuous efforts were made to stay the bulging walls by placing strong upright braces on the sides without, kept in place by iron rods, running through the church, and later by iron girding around, above the windows, but the persistent spring, noiselessly and insidiously con-

tinued its attacks at the foundation, and the work of destruction went on.

"A tablet in front read thus:—'Ebenezer, Adeiladwyd 1820. Gwrandewch a bydd byw.' The inscription below the name, is, as translated, 'Built 1820. Hear and live.' Whence the name, we fail to learn. 'Capel Ucha' (Upper Church) came from the location on higher ground.

"Early in the summer of 1806, Rev. Howell R. Powell visited the Utica and Steuben churches, and incited them to establish a Welsh preaching festival, the Gymanfa, such as existed among the churches in Wales. This was accomplished the following September, the first session being held in Utica, the first week, succeeded by one in Steuben the following week. Later they were held in both places during the same week, commencing on the second Monday in September. The ministers who took part in the first meeting were Revs. Daniel Morris and Evan Davies of Utica, Rev. John G. Roberts of Steuben, and an English divine. * * * Rev. H. R. Powell took an important part in the session of 1807, and for twenty-five years attended faithfully and assisted in conducting the services. Mr. Powell landed in New York in May, 1801, there organizing a Welsh Congregational church, which he served three years, later held pastorates in several American churches in different localities, for many years. Died in Palmyra, Ohio, April 12, 1850, aged 92.

"At the close of the Gymanfa in Steuben, September 13, 1816, the evening session was a covenant meeting, the subject being prayer, especially the duty and preciousness of secret prayer. Then all agreed, in a spirit of love, the Independents and Baptists, to meet together on the first Monday of each month, in Steuben and Utica, to pray for the success of the gospel, and the extension of Christ's kingdom. Thus was instituted in this church, the missionary prayer meeting of the first Monday evening in each month.

"In 1816, the American Bible society was organized in New York, and on December 28, of the same

year, an auxiliary society was formed in Steuben, called 'The Welsh Bible Society of Steuben, Utica and vicinities,' Rev. John G. Roberts and Rev. William G. Pierce being pastors. An annual meeting was held in Utica January 6, 1818, in Steuben January 5, 1819, and we find record of their being held thus to 1822 inclusive. The Baptists joined heartily in the work, their church, the Utica Congregational Church, and this being the only ones then existing in Oneida County among the Welsh. Churches becoming established in Remsen, with unabated interest in the Bible Society, this branch of the original Welsh Society became known as 'The Welsh Bible Society of Steuben, Remsen and vicinities,' and later of Remsen, Steuben and vicinities; the latter name being now enrolled on the official list of the parent society in New York. This church is on the extreme edge of the town, and Remsen, the P. O. of most of its members, but the yearly appointed collectors never fail to traverse the hills of Steuben for the annual ingathering of Bible money. Later statistics, from 1830 to 1847, show that the alternate annual meetings of this with the Utica Society were continued to the latter date, when the union was dissolved.

"The Welsh heart has ever had a warm place for the Bible Society, owing especially to the fact that the dearth of Bibles in Wales, and the persistent efforts of a young Welsh girl, Mary Jones, of Llanfihangel, North Wales, to obtain a Bible of her own, led to the organization of the British and Foreign Bible Society in London, March 7, 1804.

"August 15, 1825, Mr. Benjamin Davies came from New York, united with this church, and was here licensed to preach. February 2, 1826, he with thirty other members of this church left to form the C. M. church of Pen-y-caereau, their church building having been erected by some of the members here, in August, 1824. In 1828 Penygraig and Nant churches were built, and then William G. Pierce closed his pastorate here, and went to Nant.

"Thus the C. M. branch of this union church went

peaceably to their new church homes, and in the following year, April 18, 1829, by special act of the Legislature at Albany, through the efforts of Deacon Timothy Griffith, the corporate name of the church was changed to 'The First Welsh Congregational Society of the town of Steuben.'

"This was during the pastorate of Rev. Evan Roberts, who came to Steuben September 17, 1820, and in December of that year he was engaged to preach one-half his time here, as co-laborer with Rev. Wm. G. Pierce, and half his time with the English 'on the Turnpike.' One minister preached Sabbath mornings, the other in the afternoon; services also Sabbath evenings. Later he preached much in Penymynydd, and during his pastorate the church was there organized. He was methodical, and kept the most accurate records of any before or after him. Mr. Morris Jones supplied the pulpit for several months while he was in Pennsylvania collecting for church debt. He died September 10, 1836. Buried at Steuben. Educated at Wrexham. It is stated that Rev. James Davies, later of Ohio, came to this neighborhood in 1832, remained two years, and supplied here for several months. Rev. Evan Evans, later of Pottsville, Pa., supplied also during the vacancy. Rev. Jenkin Jenkins supplied from December, 1834, to April, 1835. Educated at Auburn.

"As many of the members here resided at Penymynydd, a vote was passed at a church meeting held here February 11, 1832, to the effect that the next communion service should be held in Penymynydd, and that thereafter there should be two communion seasons, one here, and one there. Therefore, in March 1832, a church society was organized in Penymynydd, with twenty-nine charter members, all from this church. While worshipping in the school house they took their turn with the Gymanfa. A window was removed, and the speakers from the open space, addressed the hearers, within and without. Their church building was erected in 1836–7 during the pastorate of Rev. Wm. D. Williams. Receiving spiritual in-

struction from the same pastors during their several periods of service, from 1801 to 1889, Capel Ucha' and Penymynydd were bound together with ties of special love and harmony, and the feeling of kinship existing between them has ever been affectionate and cordial. The Welsh Congregational churches of Ninety Six, Prospect, Trenton and Holland Patent branched from this church. Holland Patent alone retains the Welsh.

Rev. Wm. D. Williams was for two years a pupil of Rev. Wm. Griffiths, Holyhead, Anglesey. He came to America in 1832, was ordained in Salem, Deerfield, July 17, 1833. He became pastor of the two churches September 7, 1835. The two years and eight months of his pastorate were greatly blessed. The stone church was filled to overflowing each Sabbath and many were received in membership from time to time. In 1838 the interest deepened, and at the close of his labors here, April 22, 1838, he gave the right hand of fellowship to ninety-seven new members. October 26, 1837, Rev. Morris Roberts and his excellent wife, having left the C. M. church, united here. He labored faithfully and with power, with Rev. Wm. D. Williams in this, 'the great revival of 1838,' Rev. Robert Everett came repeatedly from Westernville, and with his quickening, melting appeals, aided greatly in the blessed work, Rev. Mr. Williams being then a young man less than thirty years old, felt very deeply the responsibility of the work, and wished that the church might have a pastor of riper age and experience. Mr. Williams was buried at Salem, Deerfield.

"Rev. Dr. Everett was educated at Wrexham. He declined to remain as teacher and co-laborer with Dr. George Lewis, accepted a call to Denbigh, North Wales, was there ordained June 5, 1815, at the age of 24. In 1821 was one of twelve ministers to found the "Dysgedydd,' a religious monthly still continued. In 1823 he received a call to the Welsh Congregational Church of Utica, N. Y., where he entered on his labors July 21, 1823. In 1830 he organized in

Utica a temperance society, the first among the Welsh in America or Wales. Resigned late in 1832, preached for a time in the Second Presbyterian Church (English) in Utica, thence went in 1833 to an English Congregational church in Winfield, where a memorial window testifies to their love. A letter sent by him from there, published in the 'Dysgedydd' in 1834, gave the first impulse to the temperance movement in Wales. In 1836 to Westernville (Eng. Pres.), where in February, 1838, his house was burned, with valuable library and nearly all his personal manuscripts. He came in charge here April 29, 1838. There were many who needed a wise shepherd's tender care and guidance, such as he was so well fitted to give.

"During his pastorate there were revivals in 1840, 1843, 1851, 1858 and 1868, and many were received into membership during the intervals. In 1840 there were about 200 members. January 1, of this year, the first number of the 'Cenhadwr' was issued. In 1839–1840 the church was repaired, enlarged and beautified. It was then that the artistic gallery was constructed, gracefully curving underneath, supported by cylindrical columns, and seats rising from front to rear, so that all could see, and be seen by the ministers, who, having mounted the numerous steps, were perched in the picturesque pulpit, from which they could look down on the audience below, and up to every hearer in the gallery. Doors also were at the sides of the pulpit to close, as if to shut in the eloquence, that it might pour forth with more power from above. Some years before Mr. Everett's death, this pulpit was replaced by the one now in use. The spacious windows, on either side, with sixty 9 x 12 lights each, were reminders of the long ago.

"When this fine auditorium was filled with eager listeners, above and below, in the aisles, on the platform, on the pulpit stairs, with children sitting even in the deep windows, and the Divine Presence brooding over all, the effect was inspiriting, well suited to call forth the best efforts of the speakers, and a tear-

ful, yielding, worshipful response in the hearts of the hearers. The many hundreds who have here been brought to Christ, and the influence that has emanated therefrom, eternity only will reveal. Is it a wonder that heart strings quivered, and tears came, when we were obliged reluctantly to realize that the treacherous spring had done its work so thoroughly, that the dear old walls must come down! Those walls had sheltered the church home of our parents, and the grand-parents of many of us, there our own childish hearts had learned to love the house of God, there had been heard the impassioned eloquence of so many of our old Welsh ministers in this country, and from Wales, thrilling addresses from the immortal Finney, in behalf of temperance, of Alvan Stewart, Beriah Green and others of anti-slavery note, and even the plaintive story of the fleeing bondman, who, when he had told his tale, was secretly hurried to the next station on the underground railroad, on his forced flight to liberty in the Queen's dominions.

"A Welsh Total Abstinence pledge card, issued by 'The Temperance Society of Steuben and Remsen,' is among the treasured relics of the wife of Rev. Dr. Erasmus W. Jones. It was signed for her, when a child, in 1832, and as the card number is 20, it would seem that the society was organized about that time. Intoxicating wine was still used at the Lord's table, as a symbol of the sacrificial blood of our immaculate Redeemer. When Mr. Everett came to this church, one of his most useful and much loved members, who had in early life been deeply under the curse of strong drink, so almost universally used at that time, but who had won the victory years before, was a trusted and honored deacon, faithful, gifted in singing, exhortation and prayer, a leader in social meetings, a power in the church. At the first communion, Mr. Everett observed that though a deacon, he passed the wine without partaking of it, and on inquiring the reason, learned that he dared not touch it, as the long controlled appetite, though slumbering, might be re-awakened by a single taste. With char-

acteristic tenderness of conscience, and sympathy for the tempted, the true pastor placed the matter before the two churches, and from that time, 1838, no fermented wine has ever been placed on this communion table, and never during Dr. Everett's life in Penymynydd. A tribute of tender and reverent esteem is due the memory of Benjamin Perry, whose overcoming wrought so beneficent a change in this church. His prayers, a few years later, for a 'little sister,' the only child member at that time, gave much strength and encouragement, and were ever held in grateful remembrance.

"January 27, 1842, the 'Welsh Anti-slavery Society of Steuben, Remsen, Trenton and vicinities' was formed in this church. The struggles that ensued, with final victory, are matters of history, but it may here be truthfully said of the occupant of this pulpit and heroic editor of the Welsh organ of reform at that time, that when principles of truth and righteousness were assailed, his vindication was quick, decisive and uncompromising, but whatever there might be of personal assault or calumny, verbal or in print, he never resented or replied to, unless silence might injure the cause. Though painful to a sensitive nature, such as his was, it was let fall, as unimportant in comparison with the vital problems, which he, with others, was striving to solve. Time and strength were too precious, the fight was on, against the crying sins of the age. The memories of those early days of patient, unflinching effort, of fixed purpose, and quiet, cheerful sacrifice, together with the ever loyal, uplifting comradeship of his life companion, are a sacred legacy, precious beyond all telling.

"Rev. Sem Phillips came in December, 1866, when Dr. Everett's physical powers were declining, especially his voice. With the advent of this younger and stronger brother, Dr. Everett wished to resign in his favor, that he might devote himself more exclusively to the larger field of the 'Cenhadwr.' The churches being unwilling to release him, the two labored harmoniously together until June 23, 1872, when Mr.

Phillips left for a more western field. During his pastorate here, he compiled a valuable history of this church and Penymynydd, from which this imperfect sketch is largely drawn. He was educated at Brecon, formerly Wrexham.

"In 1871 a society was organized, whose corporate name was and is 'Welsh Congregational Education Society of Oneida Co., N. Y.' The object being 'to aid in the education of young men of piety and talent for the gospel ministry in the Welsh Congregational denomination.' The original promoters of this society were Dr. Everett, Mr. Henry Roberts (Mrs. Everett's brother), Mr. William Roberts, a faithful and liberal deacon of this church, and his wife, Mrs. Elizabeth Roberts, the latter two having left legacies for this purpose. The charter members were Mr. Henry Roberts, Dr. Everett, Rev. Morris Roberts, Griffith O. Griffith and Wm. W. Thomas. The date and place of the first meeting are not recorded, but the constitution was sworn to October 16, 1871, before Lewis Everett, son of Dr. Everett, justice of the peace in Steuben, and the second meeting was held in Steuben. We thus claim this society as a child of this church. Those who have received benefit from it have been and are doing noble work for the Master.

"Dr. Everett's pastorate closed with his life on earth February 25, 1875, after sixty-six years of active service in the Lord's vineyard, almost sixty as ordained pastor. His age was 84. He was buried in the family lot in Steuben.

"Rev. E. R. Hughes came in the spring of 1875, soon after Dr. Everett's death, and remained till January, 1885. Rev. T. T. Davies commenced supplying the first Sabbath in May, 1887, was ordained June 29, 1887, closed his pastorate the last Sabbath in April, 1889. Rev. E. Davies supplied occasionally from January 25, 1893, assumed pastorate with Bethel November 12, 1893, closed February 27, 1898. Educated at Whitestown."

The following "History of the Second Baptist Church of Steuben" is translated from the Welsh magazine "Y Wawr" (The Dawn), of April, 1878, for which it was written by the late Thomas E. Williams (Bryn Gola), secretary of the society:—

"A history of the incorporation of a number of Welsh Baptists from different parts who, by the wise providence of God having come to this vicinity, judged it a duty as well as a privilege to incorporate themselves into a regular church in accordance with the plan of the New Testament, for which purpose they met at the dwelling of Morris Ellis, in Steuben, Oneida county, state of New York, in the year 1803. Those present were Morgan Williams, Catherine Williams, Owen Owens, Ann Owens, David Williams, Owen Williams, Griffith Parry, Ann Parry, Morris Ellis, Mary Ellis, Owen Williams, Jane Jones, Elizabeth Owens and Barbara Owens."

The result of the deliberations of this meeting was that the society "be called the Second Baptist Church of Steuben," and all of those mentioned except the last two were its charter members. Then came a declaration of their belief, which does not differ materially from that of the general Baptist denomination, except that it seems to emphasize the Calvinistic doctrines.

"The settlement in Steuben, in the year 1795, was increased by five families from Wales who settled here in the heart of the forest, and without means of grace. It was three years before there was any addition to their number from Wales, when several more families settled here, and in 1801 a larger number followed. Among them were some of the Whitfield Methodist [Calvinistic Methodist] persuasion and a small number of Baptists. Brother James Harris and Brother John Stephens who had settled in Utica came to visit them and to preach to them occasionally, until 1806. The endeavor and labor of these men was wonderful. The settlers were poor

and few in number at this time, and those ministers had to work at manual labor to maintain themselves and families. They walked on Saturday afternoons from Utica to Rome, a distance of twenty miles, and thence through the wilderness to Steuben to preach here on the Lord's day. At this time there was no meeting house. In 1806 came Brother Richard Jones (Priest Jones), from Dyffryn Mawr (Great Valley), near Philadelphia, to which city he came from the city of Cardigan, South Wales, in the year 1800. Brother Jones labored at Dyffryn Mawr where there was a Welsh Baptist church incorporated, very successfully until 1806. About this time many came from that church to Utica, Trenton and Steuben, and called him to be their pastor. He served them continuously for fifteen years, and labored in ministerial work here from twenty-five to thirty years in all.

"In 1806 a church was built through help given the pastor by brethren in Pennsylvania, and God was pleased to bless and add many to the church. In 1815 came Brother John Evans, from Pont-y-pool, Wales, who labored partly among the English and among the Welsh. In 1818 came Brother Thomas Morgan, and he labored jointly with Rev. Richard Jones for more than a year, and the Lord blessed their labors by the conversion of many. At that time a new church was built, the dimensions of which were 32x36 feet. About the time Brother Morgan was in Steuben, a number of Welsh settled in Turin, Lewis county, and Brother Morgan was ordained to labor among them and the English Baptists. He removed to Upper Canada, and was blessed of the Lord until He called him to his reward. After Morgan came Brother Joseph Richards, formerly of Dolgellau, Wales, and he labored jointly with Rev. Richard Jones, and the cause was prosperous and the church happy. Then Brother Joseph Richards moved to South Trenton. Soon after came Brother Griffith Jones, Garn, Caernarfon, North Wales. He preached for some months and then entered Madison College at Hamilton, N. Y. After graduation he preached in the English language, and became pastor

of the church at Trenton. On account of ill health he returned to Wales about 1820.

"Then came Brother David Griffith from Merthyr Tydfel. He preached in both the English and the Welsh language. About this time Brother Richard Jones gave up the care of the church after a ministry of fifteen years, during which time he baptised upwards of seventy. After this the church was for three years without a pastor, but enjoyed preaching without intermission. Brother Abram Williams supplied as minister, and Thomas George and Richard Jones occasionally. In 1823 Brother Jesse Jones, from Aberystwyth, came to the settlement, was called to preach, and the following year was ordained pastor. He was very successful in calling many sinners to repentance. He removed to Radnor, Ohio, in 1830. On December 24, 1823, the church building was burned. By the endeavor of the brethren and the labor of Rev. Jesse Jones soliciting in other churches, another house was built as commodious as the one destroyed.

"On May 12, 1825, Richard Roberts was received into the church as member. In 1826 he began to preach and in 1827 was ordained pastor. He served in that capacity until March 21, 1831. In May 1830, came Thomas Stephens, from Radnor, Ohio, where he had been baptised and ordained. He received a call to be joint pastor with Rev. Richard Roberts, and their labors were greatly blessed. Members were received by letter and sixty-one baptised during the first two years they served the church. On March 21, 1831, in annual meeting, the members of the church decided—with few dissenting voices—that it would be better for one of these brothers to have especial care of the church for the following year, and a majority favored Thomas Stephens, though no one showed opposition to Brother Richard Roberts serving as joint pastor with Stephens. But some disapproved of giving preference to one over the other, and this faction by the addition of other members became quite strong, so they left the church and held meetings elsewhere, with Richard Roberts for pastor. Efforts were made several times to bring them to

terms of agreement, but without avail, and after four months some thirty members were dismissed. They then incorporated as the 'Third Baptist Church of Steuben,' and enjoyed a degree of happiness and prosperity. Thomas Stephens remained with the old church until May 1832, when he removed to Radnor, Ohio. After him, and until his return from Wales, in April 1834, Joseph Richards, Abram Williams and Richard Jones administered the ordinances. In the space of the following three years there were three others who preached for a short time—Thomas Hughes, from Machynlleth, Wales, who came to the ministry in 1831, preached for a little over a year and then removed to Ohio; Robert W. Roberts, who came in July, 1832, preached a few months and then joined the Third church, and John Hughes, who came in July 1832, and preached until he removed to South Trenton in 1834.

"There were four members of this church that were called to the ministry; the first was Robert L. Williams, who was baptised in 1819; was familiar with, and preached in both the Welsh and the English language; united with the English church in 1824, and was afterward pastor of the English, or First Baptist Church of Steuben. The second was Richard Roberts who left with those who organized the Third Baptist Church of Steuben, and Thomas Z. R. Jones, who was baptised in 1818. He left in 1835 and united with the church at Holland Patent, and was ordained as pastor of that church. The fourth was Hugh F. Williams, who was baptised in 1830 and ordained pastor of the church at Westernville, N. Y.

"Thomas Stephens remained with the church after his return from Wales for a year or more, or until he removed to the state of Ohio. August 12, 1835, a call to the pastorate was given to Brother Jesse Jones, which was accepted, and he labored among us for four years or more. September 2, 1840, call was given to Griffith Jones, formerly of Garn, Wales, to labor here, and he ministered among us until April 31, 1841, then call was given to Brother David Prich-

ard, who ministered for two years or more, and during that time there was discord and failure to co-operate in the church. There were some favorable to David Prichard, while others were in favor of Jesse Jones for pastor. The result was that those who favored D. Prichard left and held meetings in other places, and on March 12, 1843, notice was given of their dismissal until they should return of their own accord. On January 6, 1844, four others were dismissed, and all joined the Third Church which had been removed from Steuben to a place about half a mile north of Remsen village, and was known as Capel Coch (Red Church, or chapel). On July 16, 1840, John D. Jones was received as preacher, and ordained as pastor in 1843, and served the church as such until 1850, when he removed to Cattaraugus county, in this state. In the same year, November 13, David J. Williams was installed as pastor, labored with a degree of success for three years and left, dividing the church. With those that followed him he organized and built a church at Prospect. After D. Williams, the church gave a call to Brother Edward Humphreys who remained its pastor to within a short time of his death, which occurred in 1871. During his ministry the church was comfortable and peaceable. After the death of Edward Humphreys, Brother Owen Griffith was pastor for one year. After he left, the church was without a pastor. Brothers Owen F. Perry, Morris J. Williams, ———Edwards and others preached occasionally until August, 1875, when Brother John Seth Jones took charge of the Remsen church and the church in Steuben, and faithfully endeavored to serve both."

From the account Mr. Williams has given, it is apparent that Peace was not always a guest within the gates of Zion. Some of the dissensions noted were violent in the extreme, provocative of hot debates and angry words, resulting in a hopelessly disrupted union and the most serious breaches of personal friendship. The great division which resulted in the

organization of another body, from which later the Baptist church of Remsen village—miscalled the "First"—was the outgrowth, occurred on March 31, 1831. In consequence of this breach, a council of Baptist churches was convened in the Second Baptist Church of Steuben, July 7, 1831, where the following were represented: Remsen (Bardwell); Steuben 1st and 2d churches; Newport; Utica, 1st and 2d churches; and Trenton, 1st and 2d churches. Elder R. L. Williams of Trenton was chosen moderator, and Elder L. Eaton of Newport, clerk. Resolutions were passed censuring both factions, and oil was poured upon the troubled waters to no avail. The minority would not submit to the vote of the majority in the choice of a pastor, but seceded and pitched a tabernacle of their own.

They built within sight of the old church, and the two were almost within hearing distance of the trumpet voiced proclaimers in each; and though the new church was painted red, it is thought not to have had any significance, for nothing further was needed to excite rancor or to intensify the animosity of either party. In any event, they painted their church red, and hence it was called Capel Coch (Red Church). After some years this building was removed to the west side of the turnpike, north of the covered bridge that formerly spanned the Cincinnati creek above Remsen village.

If distance tended to modify the feeling of resentment between the factions, it certainly did not eradicate it. Years after the wounds inflicted in the strife should have healed, and "Ephraim had ceased to envy Judah, and Judah to vex Ephraim," we have seen some of these people pass one another on the way to their respective churches on a Sunday morning with

"faces set like a flint and hearts as the nether millstone," with no token of recognition; seemingly wholly unmindful of former associations in days when they took "sweet counsel together and walked in the house of God as friends." In the families of a few of the participants of that early and unhappy division, this state of feeling continued to exist for more than a generation.

In addition to this history of the church given by Mr. Williams, he furnishes some notes concerning the various pastors who had served it, as well as of some of the laymen who were active among its members, as follows:—

"The first who ministered to the people here were Brothers James Harris and John Stephens. Of Mr. Harris I know nothing except what I have heard. He is said to have been an excellent preacher and strong in the scriptures. But I knew Mr. Stephens personally. He was noted as an evangelist and a planter of churches; and not for this alone for he cared for and taught the new converts in the doctrine of free grace and admonished them to honor religion in their daily conduct. He had a church in New York city before coming to Oneida county, and this church, I was told by one who lived in the city, was exemplary in its work before the world. Brother Stephens wrote the confession of faith of this (Steuben) church and many others. The old brother, Richard Jones, was noted for his zeal and for his manly and severe discipline. He was always ready to administer the ordinance of baptism regardless of the inclemency or severity of the weather. David Griffith had great zeal for the doctrine of free grace. Brothers Joseph Richards and Abram Williams were very faithful, endeavoring to help the cause in the face of unhappy circumstances. They were strong pillars in defending the faith and the truth, and zealous in proclaiming free grace. Richard Roberts was noted for his fine mode as a preacher,

was incomparable with any in his day, and drew large audiences. Jesse Jones was noted as the shepherd who cared for the flock and fed them knowingly and understandingly. When young, he was very animated as a preacher, but as a man always quiet, and beautiful in his conduct. There was not enough of the fighting spirit in him to defend himself against detraction and insult. He died August 6, 1847, aged 68 years. Thomas Hughes was an excellent preacher, though not very pleasing in his mode. He was a devoted student and a faithful pastor. Griffith Jones was one of the strongest pillars in defence of the truth. He gloried through Christ as our amnesty. He died in Wales. Rev. John D. Jones and Rev. David Williams made shipwreck of the faith they had professed before many witnesses. They are now (1878) upholding the hands of those who sustain Popery.*

"Of the laymen, Thomas Z. R. Jones was manly in his endeavor for the cause, as was his father, Rev. Richard Jones. He was secretary of the church for many years and excelled in this office. David R. Jones, also a son of the old Brother Richard Jones filled the office of Deacon many years and in a very acceptable manner. He removed to Granville, Ohio, in 1839. I am indebted to him for part of this history. David Williams was a faithful Deacon for many years, and filled the office in a commendable way. He was a most firm leader in discipline, and once having made up his mind, it was impossible to move him. He was an uncle of Rev. William R. Williams, D. D., a distinguished Baptist preacher of New York city. He died October 30, 1837. Richard James was a faithful Deacon for many years. He lived near where now stands the Prospect station in the town of Trenton. William Davis who lived on the 'Big Hill' near Utica, and Owen Morris of South Trenton, were also Deacons. These died of cholera. Thomas Abrams

* These men left the Baptist faith and became identified with a denomination which practices infant baptism. Hence Mr. Williams' reference to "Popery."

was an intelligent brother, well informed in the scriptures and therefore strong for the truth. He possessed great zeal for the ordinances of Christ instituted in his church. He died in April, 1875.

"The church membership in 1827 was 109, and in 1837, 142. The number had been two hundred or more. The admission by baptisms were 118 and by letters 42. Dismissed 69, dismissed by letters 80; restored 28; lost by deaths 50. We believe there had been a membership of about 250."

About the year 1892 a meeting of the church's officers was held at the house of John Ellis in Remsen village, where resolutions were passed to abandon the old organization in Steuben, and join the Remsen church, transferring all property to the trustees of the latter. The property consisted of the old church building, the burial lot adjoining, and fifty acres of land wherein lie the remains of Baron Steuben. This land was given in trust to the old Steuben church by Colonel Benjamin Walker, the executor of Baron Steuben's will, in consideration of their maintaining a fence around a five-acre lot wherein the Baron is buried, which plot is to be preserved in a state of virgin forest forever. It is a matter of regret that this plot is not so faithfully and honorably cared for as under the supervision of the old church; also the old burial lot, where lie many of the early worshippers and not a few others who were among the early settlers of this vicinity, is sadly neglected.

After the separation, under the pastorate of Rev. Richard Roberts, the seceders held services for some time in the barn of Robert Thomas, who lived in the stone house at the foot of Ty Coch hill. Later, their church was built south of this stone house. The next to minister to them was Rev. William Thomas, who remained their pastor for some time, and was

succeeded by Rev. David Michael. During the pastorate of the latter, the church building was moved to the site north of Remsen. Mr. Michael died February 11, 1842. About 1846, during the pastorate of Rev. James Harris, the society bought a lot in the village and built a large church between the Platt mill-pond and Maple avenue, opposite the present residence of Dr. Morey; after which the old church building was bought by Maj. Samuel Dustin to be remodeled for a dwelling. It was moved to a site a hundred rods or more east of the highway, about on a line with its former location, and here it stood isolated and forlorn; unaltered in outward appearance, its tall windows of many 8 x 10 panes imparting—like a clerical cravat on the neck of a layman—an air of solemn, ecclesiastic dignity it was no longer entitled to.

Rev. James Harris was succeeded by Rev. William Jones, a devout man and faithful minister, who, about 1857 or 1858, removed to Salem, Wis., where he continued in pastoral work for several years. In 1858 or 1859, Rev. John W. James came to the society from Scranton, Pa., and remained in charge until 1863 or 1864. He was a forceful speaker and drew large congregations, though very few were added to the membership during the years of his ministry. Then Rev. Stephen Howell served for a time and was succeeded by Rev. Ambrose Williams, who came from Girard, Ohio. Mr. Williams died here in 1866. Rev. Morris Williams, ordained at South Trenton, April 23, 1841 was the next pastor, a man of high moral excellence and Christian worth, a profound thinker, and a very able speaker both in Welsh and English. He had previously been pastor of a flourishing church at Pwllheli, North Wales, which formerly had been under the ministrations of Rev. Christmas

Evans the famous Welsh preacher. Mr. Williams died here in October, 1882. The succeeding pastors were John Seth Jones, Henry Thomas, and D. P. Griffiths.

The Second Baptist Church of Steuben was named "Bethesda," but was commonly called "Capel Isaf" (Lower Church) being thus distinguished from "Capel Ucha" or Upper Church. Their services were held in the homes of the members after the formation of the society in 1803. They incorporated April 10, 1804. As related by Mr. Williams, shortly after the arrival here of Rev. Richard Jones, in 1806, through assistance given him by members of his former church near Philadelphia where he had labored for five years, a very creditable building was erected here.

In time, this building became inadequate to accommodate the people, so on November 11, 1818, a contract was entered into between the trustees of the society and John Perry, of Trenton, whereby Mr. Perry was to erect a new church to be completed by September 1, 1819. In accordance with this contract—which affords a rough mind-picture of the structure—the building was to be "Erected on the site where the old meeting-house now stands; to be 32 x 36 feet on the ground, and lighted by eight, 28 lighted windows of 8 x 10 glass; three windows on each side and two in the west end. Also, one 24 lighted window in the front of the east end, with a circle over the top." The building was also to have "a gallery across the east end, elevated nine feet above the lower floor;" and the contractor was to "make and erect a pulpit in the center of the west end of the building between the windows, and to finish the same in a manner and form similar to the one in the new church in Trenton, with a good and decent

sounding-board over the same." The house was to be "constructed with three pillars on each side of the interior, extending from the floor to the purlin-plates over-head, the same as the aforesaid church or meeting house in Trenton."

As previously stated, this building was destroyed by fire Saturday night, December 24, 1823, and when the people came to worship on the following morning they found there only a few smouldering embers and occasional puffs of smoke to greet them. The fire was supposed to have originated from ashes left in the building. No one saw it burn nor knew of its destruction until morning, notwithstanding the home of Morris Ellis was directly across the road, and there were several other dwellings within sight. Until the church was rebuilt, in 1825, services were held in the house of Morris Ellis.

The name adopted by the Third Baptist Church of Steuben (Capel Coch), was Zion, and was retained by the organization after its migrations, first to the site north of Remsen and thence to its location within the village; and was continued until the dedication of the present church edifice in Main street. Then this name, hallowed by connection with sacred history and divine prophesy, was discarded and the numerical prefix "First" was adopted, a title historically inaccurate and misleading. "The first Baptist Church of Remsen" was organized at Bardwell, in 1809, and though it may not have existed uninterruptedly from that date, there had been a regular Baptist organization there for many years, and it was still alive and active when the Baptist Church of Remsen appropriated the title "First," leaving for the Bardwell society the title of "Second Baptist Church of Remsen."

The first Baptist society formed in Remsen township was organized June 9, 1809. We are informed by Mrs. Eveline Rockwood that,

"There was a little band of Baptists, who used for many years to hold services in the North school-house, as the most convenient place at that time. Daniel Dayton was deacon. Some of the members lived at Alder Creek, some in East Remsen. They were a feeble body, and Deacon Dayton was the mainstay of the society for many years. They did not have stated preaching until the great revival of 1829 when very many united with the church from different places. Bardwell being the most central place, they built a small church there. Among the officers of the church were Deacons Daniel Dayton, Samuel Bonner, and Nathaniel Rockwood, Jr. Rev. Thomas Z. R. Jones of Michigan preached there one summer. Rev. William A. Wells was pastor for six years, preaching at Trenton Falls, Prospect, and Remsen village also. Succeeding him was Rev. Philetus Pirsons dividing the pastorate between this church and the church at Trenton Falls."

Capel Bont (signifying the church at or by the bridge), east of Remsen, was organized about 1830 or earlier.

In 1825 Rev. David Morris and others organized a Welsh Baptist society at Bardwell, aided by Revs. Richard Roberts and Thomas Stephens, and, a little later than 1830, the church was reported to have about one hundred and fifty members. Rev. Owen F. Perry was for many years a most faithful pastor of this church.

An English Baptist society known as the First Baptist Church in Steuben, was in existence at Steuben Corners, we are informed by Rev. John Taylor, in 1802, but we cannot find that it was ever incorporated. One of its earliest pastors was a Rev. Holmer.

A meeting for the organization of a religious soci-

ety was held at Sixty Acres January 10, 1803, Moses Mitchell and Ebenezer Weeks presiding. The name adopted was "The First Congregational Society in Steuben," and the trustees chosen were Earl Bill, Gains Morgan and David Ward. They held meetings in a log school-house at Sixty Acres, but had no regular supply, depending on itinerant preachers and the Rev. Joseph Montague, then a resident of the locality, to preach to them occasionally.

The "First Particular Baptist Church of Steuben," after due notice having been given by Jotham Mitchell, was organized January 11, 1823, when Rev. David Griffith and Deacon Obadiah Platt were chosen to preside. The trustees elected were Simeon Fuller, Robert Thomas, Obadiah Platt, Joseph Ingham and Stephen Brooks, Jr.

Immediately following the organization of this society, or March 11, 1823, we find that "at a meeting of the inhabitants of Steuben holden at the schoolhouse in District No. 3, of said town, a Baptist organization of the name and title of the Second English Baptist Society in the Town of Steuben" was formed. The trustees chosen at this meeting were Stephen Brooks, Jr., Robert Potter, Abraham Brooks, Jabez Burchard, Jr., and Samuel Sizer, Jr.

The "First Methodist Episcopal Society of Steuben" was organized February 13, 1829. David Corey, a circuit preacher, and Earl B. Fuller, a licensed exhorter of the Methodist Episcopal church, having called the meeting. David Corey and Charles S. Brooks were chosen to preside, and the trustees elected were John Merrick, Archibald Clarke, William Tripp, Jr., Charles S. Brooks and John Shear. This society survived the other religious organizations at the Corners, eventually holding the field alone.

The Welsh Religious Nationalists in Wales, a Christian body resulting from a movement organized in 1743, separated themselves from the Established Church in 1811, and came to be distinguished as Welsh Calvinistic Methodists. They ordained from a class called exhorters their own ministers qualified to administer the sacraments, the vote of the enrolled members being their consecration to the office. While this is a distinct denomination, the doctrine of the body is summed up in forty-four articles which correspond in general to the Westminster Confession of the Presbyterian church, and also the church organization is Presbyterian. Home missions are supported in Welsh-speaking communities, and educational work is active among them.

In dress and appearance the early members departed in many respects from the prevailing fashions. Among other things the men most carefully avoided parting the hair above the forehead and turning it toward either temple. So important from an ecclesiastical point of view was this form of wearing the hair that in some parts of Wales a wooden bowl was placed over the head when the hair was cut, the scissors following round about to put it in the orthodox fashion. From this style of cutting the hair came the derisive name of "Round Heads" (Penau Crynion), applied to them as for a like reason it had been applied to the early Puritans, or followers of Cromwell.

Most of their churches—as were some churches of other denominations—were built without lobby or vestibule. The doors, one on either side of the front of the building, opened directly into the church proper in front of the main aisles. The pulpit was between the doors, and the congregation sat facing the late comer. Upon entering the church, in devout de-

meanor first smoothing the hair over the forehead, some of the men worshipers would drop upon one knee behind the door for a moment of silent prayer before taking their place in a pew. In all of the Welsh churches the women sat upon one side of the house and the men upon the other.

"The First Remsen Whitfield Methodist Society" was organized at the house of Moses Jones in February, 1824. Hugh Owens, Evan Griffith and James Owen were the first trustees. A church was built at Pen-y-caerau the following summer, and the first sermon was preached by Rev. W. G. Pierce, August 1, 1824. This is said to have been the first Welsh Calvinistic Methodist church organized in America, though Miss Mary Everett in her historical sketch of Capel Ucha', has shown us that on March 19, 1804, that church was incorporated as the "First Welsh Methodist Society of Steuben," and continued as such until April, 1805, when it was reorganized as a Congregational society, and thenceforward conformed to the church polity of that denomination. James Owen, a prominent man of the Calvinistic Methodist denomination, and nearly thirty others withdrew by letters from the church in Steuben, and organized, as we have stated, the Pen-y-caerau society. Prominent in this movement were Lewis Lewis, David Anthony, Hugh Owens (father of the late John J. and William H. Owens, of Remsen), Moses Jones, and Owen Owen, father of the late Morgan Owen.

Another Welsh Calvinistic Methodist church was organized in Remsen village January 1, 1831; and to the trustees and their successors, Moses Jones and Dinah, his wife, deeded on that date one acre of land, whereon was built that year a stone church, "Whitfield," so called. The trustees chosen at the time of

organization were Hugh Owens, Edward Jones and William Prichard. The pulpit of this church was supplied by different pastors—Revs. Benjamin Davis, David Stephens, Morris Roberts, Edward Reese, Thomas Williams, T. T. Evans and others whose names are forgotten. Rev. David Williams, known as Williams "Llanidloes," had charge of the church and others near by for about three years, from 1849 to 1852.

The Rev. David Stephens was a devout and earnest man, who labored faithfully for the prosperity of the church. Such was his fidelity to the cause that he sacrificed his time, his means and his health for its welfare and progress. He made tours of the Welsh settlements in this state and Ohio to raise funds for the building, and for extending the Society's field of usefulness. Shortly after his return from one of these journeys, and laborious they were in those days, there appeared here a young preacher from Wales, Rev. Morris Roberts. He was a forceful preacher, of a kind that Wales in former years sometimes sent forth. He located first in Utica, where he remained two years, during which time he frequently preached to this society in Remsen.

About this time the influx of Welsh families to this section was large, and consequently this church grew apace and became a popular and flourishing body. The Rev. Roberts soon gained the favor of its people to a degree beyond the common measure or proportion. They clamored for Morris Roberts, and in 1833 they called him to supersede Mr. Stephens. To the latter it was a blow from which he never recovered, and crushed and broken-hearted, he died of the "wounds received in the house of his friends."

This treatment of Mr. Stephens eventually reacted

upon the church. There still are people living here who remember Morris Roberts as he was in his younger years, before the fire and enthusiasm of his spirit were dimmed by age. He was a man of fine presence, endowed with originality of thought and expression, possessing a most powerful voice, the compass of which from grave to acute and the contrary was a marvel to all who heard him preach. He was a veritable Boanerges—son of Thunder—who in stentorian tone would denounce "the devil and all his works" and depict the abject ugliness of sin and immorality as few othes were capable; then, in milder tones he would portray the beauties of virtue and holiness, borrowing his similes from nature and the things of every-day life, stirring his hearers to the depths of their souls.

A few years after taking charge here he preached a sermon that not only stirred their souls, but roused the ire of some of the more conservative and orthodox among them. The subject of this sermon was the "power of man" (Gallu dyn), in which he advanced views that were considered at least unorthodox, if not heretical. The sermon created much excitement, and was fruitful of argument and discussion on every hand, among both ministers and lay people, finally resulting in a summons for Mr. Roberts to appear before the bench of ruling elders or deacons. He stood firm under this ordeal, however, refusing to recant, and shortly after gave them some more sermons along similar lines. Alarmed at the situation, the deacons sent to the Rev. William Rowlands, D. D., of Utica, a pious and learned man, requesting him to come to Remsen to combat the arguments and thus nullify the evil influences produced by Mr. Roberts' sermons. Mr. Rowlands responded promptly to the invitation, and forthwith proceeded to administer an antidote to their poisoned minds in the

shape of a powerful discourse in opposition to the views maintained by Morris Roberts.

By this time many of the members had rallied to the support of Mr. Roberts, and the situation thus becoming strained and the relations of the two factions more and more unpleasant, he shortly after withdrew, taking a large portion of the congregation with him. So the stone this church selected for its up-building when it rejected David Stephens, proved the rock upon which it split. The seceders organized under the Congregational form of government May 22, 1839, held services about two years in the Academy, and ultimately united with the Association of Welsh Congregational churches of this district. Mr. Roberts made collection tours through Madison, Cattaraugus and Allegany counties in this state, and in the State of Ohio, raising funds which, with the contributions of his own people, built Peniel church in Remsen about 1841. This church thrived, and for thirty-two years under his pastorate was counted among the strong religious bodies of the community. Mr. Roberts was a zealous advocate of anti-slavery, and voiced the sentiments of that party almost from its infancy.

The Black River Circuit, Methodist Episcopal, was formed in 1804, embracing the whole northern portion of the state. Its appointed ministers that year were Revs. Griffin Sweet and Asa Cummins, though it is not positively known that they visited this locality to hold services. Still, we would infer that they did, as it is natural that they should take in all the settlements from the Mohawk valley to the northern boundary of the state. Griffin Sweet and Seymour Ensign were the circuit riders in 1805; Matthew Van Duzen and William Vrendenburg, in 1806; Datus Ensign, in 1807; Matthew Van Duzen and Luther Bishop, in 1808; Luther Bishop

and William Jewett, in 1809; Joseph Willis and Chandley Lambert, in 1810; William Snow and Truman Gillett, in 1811; Joseph Kinkead, in 1812; Isaac Puffer and Goodwin Stoddard, in 1813; Chandley Lambert, in 1814; Ira Fairbank and James Hazen, in 1815; Ira Fairbank and Goodwin Stoddard, in 1816; Joseph Willis, in 1817; Andrew Prindle and Abraham Lippet, in 1818; Andrew Prindle and Henry Peck, in 1819; Nathaniel Reeder and Joseph Willis, in 1820; Benjamin Dighton, in 1821; Chandley Lambert, in 1822; Truman Dixon, Squire Chase and Elijah King (Superintendent), 1823; Benjamin G. Paddock and N. Salisbury, in 1824; B. G. Paddock and Squire Chase, in 1825; John Ercambrack, in 1826; Isaac Puffer and Isaac Stone, in 1827; John H. Wallace and Isaac Puffer, in 1828; Calvin Hawley, in 1829; Josiah Keyes and L. Whitcomb, in 1830; and Anson Fuller, in 1831-32. And subsequent to 1832, church organizations of this denomination were permanently established in many of the settlements covered by the itinerary of these faithful and self-sacrificing missionaries.

Some of the earliest and most substantial families here were of the Methodist Episcopal persuasion, among whom were the Mitchells, Greens, Brooks, Adams, Kents, the Witherells and many others. They were devout and earnest believers in the principles of early Methodism, characterized by simplicity of life and zealous efforts to convert the unbeliever. With them all public amusements were interdicted, and personal adornment considered a transgression. Indeed the Methodists of those days were "a peculiar people, zealous of good works," and the outward manifestation of the inward joys their religious faith afforded them caused them to be more or less the butt of ridicule, and by some to be regarded as a deluded, fanatical sect. And they

were sometimes ill spoken of in consequence of their proclaiming the tenets of a free and full salvation, the witness of the Spirit, and a possibility of a falling from grace, in contradistinction to the Calvinistic dogmas of predestination and election. However, they bore these ordeals with meekness, and eventually turned them to the benefit of their opposers, we believe, by leading them to a more scriptural charity. But with the modern increase of numerical strength, and wealth of individual members, there has come to them also denominational pride, greater conformity to general customs and usages, so largely at variance with their former simple practices, until the distinctive features of the Methodism of early days are almost entirely obliterated. There now is little left in their manner of life or mode of worship to distinguish them from most other religious sects.

"The Methodist Society," says Mrs. Eveline Rockwood, in a letter to us, "had their meetings and sustained preaching from year to year. The custom was for the minister to lead the class after preaching, when there was preaching. The first layman to act as class leader that I have any knowledge of was Mr. Harvey Phelps. Andrew Nash was a leader for many years, until his death, which occurred in 1835. He usually led the prayer meetings of his church, and often closed with a particular hymn, which I will repeat from memory, as I helped to sing it oftentimes when I was present at their meetings:—

" 'This, this is the God we adore,
Our faithful, unchangeable friend,
Whose love is as large as his power,
And neither knows measure nor end.

" ' 'Tis Jesus, the first and the last,
Whose spirit shall guide us safe home;
We'll praise him for all that is past
And trust him for all that's to come."

"At a very early day Methodist quarterly meetings were held in the barn of Harvey Phelps, the school house being too small to accommodate the people. The granary, which was built across the north end of the barn, was arranged to accommodate the ministers for pulpit. A Rev. Blackburn and Rev. William Jones, brother of Erasmus Jones were early Methodist preachers here, as was Rev. Aaron Adams, who was later a presiding elder."

The "First Methodist Episcopal Church of Remsen" was organized May 31, 1852, Rev. Aaron Adams, pastor. The first trustees were Josiah Griffiths, James Ray, Didymus Thomas, Milo Mitchell, Solomon Dayton, Caleb Steves and Silas Kent. The first church edifice of this society was dedicated Tuesday, January 4, 1853, and stood where the present M. E. church now is. Rev. Aaron Adams, who was presiding elder of the Herkimer District in 1840–41, when a young man was a teacher of singing and a school teacher in Remsen. He was a son of Moses Adams, an early settler at Steuben Corners, and was born June, 1796. He served as a drum-major in the war of 1812.

The "Second Methodist Episcopal Church of Remsen" was organized January 27, 1854. Trustees: Lewis P. Lewis, Hugh Hughes, Peter W. Jones, Thomas Morgan and Isaac Worden. This was at Fairchild, which locality in the early days was a greatMethodist stronghold. Their services were held in the first school-house built in the township, which stood east of the old part of the cemetery. About 1841, some years before they incorporated as a society, a large and commodious church was erected at the Corners. It was a very creditable building for the times, and stood until the early '70s, when, after

having been abandoned except for an occasional funeral service when a burial was made in the neighboring cemetery, it was torn down.

The "Second Independent Congregational Church of Remsen" was organized at Bethel, September 5, 1842. Trustees: Robert G. Jones, Hugh W. Hughes and William N. Davis.

A society consisting of several members of the denomination known as "Christians," or "Campbellites," or as they prefer to be called "Disciples of Christ," was early organized at Ninety Six, by Elder Cross. Elders Carr and Webb were pastors of this society, and held services in the school-house. They also held yearly camp-meetings at Ninety Six.

The "First Calvinistic Methodist Society in the Town of Steuben" is at Cobin, organized January 4, 1856, Rev. Edward Reese and John R. Hughes receiving the votes. The trustees elected were Josiah J. Owen, Griffith E. Griffiths, William J. Owen, Robert J. Hughes, Robert E. Jones and Daniel Griffiths.

The "Welsh Whitfield Calvinistic Methodist Church in Steuben" was organized at French Road, June 18, 1857. The first trustees were John O. Roberts, Evan Parry and Robert G. Meredith.

"The Enlli Welsh Whitfield Methodist Church of Remsen" was organized June 1, 1860.

"The Society of Pen-y-Graig of Remsen" was organized and incorporated June 13, 1860.

"North Steuben Methodist Episcopal Church" was formed and duly incorporated November 5, 1864. Trustees: George H. Wooleber, John Stannard, Aaron Fulmer, Gamaliel Williams, Aaron Fitch and George Clark.

The "Methodist Episcopal Church of Ninety Six" was organized April 26, 1895.

Several of the above organizations were in existence long before the dates we have given; these simply designating the dates of their incorporation.

Services of the Protestant Episcopal Church were formerly held in the Academy in Remsen village, Rev. Brayton, rector of St. Paul's Episcopal Church at Holland Patent and other rectors of that church coming here to officiate.

Ministers of the Universalist denomination at various times came here to hold services and to preach, their meetings being held in the Academy.

There have lived here also a few followers of Robert Sandaman, founder of the Sandamanian sect. The elder of the local society was Humphrey G. Roberts, who died here June 1, 1852.

Some members of an early and prominent family of Steuben became converts to the doctrine and practices of the "Millenial Church," commonly called "Shakers," and removed to Watervliet, N. Y., where they joined a colony of that sect.

A Welsh Methodist Episcopal Society was organized at Sixty Acres in the '50s. Revs. John R. Williams and Thomas Thomas were its pastors.

By reason of the cessation of direct emigration from Wales to these parts, and the depletion by deaths and removals, most of the Welsh religious societies that once were so strong and flourishing are now enfeebled and waning. With few exceptions, English has superceded the ancient language of Wales in the churches, and the later American-born generations prefer it; but not so with the older, for the native-born Cambrian, next to his God, his country and his family, loves his language. While he will labor in broken English to transact business and to carry on social converse with his American friends and

neighbors, he must have his native tongue for religion and literature. To him the change is of sadly vital consequence.

In former times the churches were watchful over the conduct and morals of the individual members, and extremely zealous in enforcing what they considered a nearly perfect standard of moral and Christian ethics, which standard differed widely, it must be admitted, from the commonly accepted modern-day system of moral principles. Contentions or quarrels that arose between members of the congregation were frequently referred to the church for adjudication and adjustment, when, in these matters among their own membership, each to some extent assumed the powers and jurisdictions similar to a court of law. Charges of infraction of some church precept, or of misconduct, or of small offenses or omissions, and even complaints of domestic infelicities were submitted to this authority; when the offender or delinquent would be cited to appear for trial and discipline before the tribunal of "Ruling Elders," or before the whole membership body, if the polity of the denomination to which the accused belonged so provided.

Trivial indeed, and seemingly unworthy of notice, were some of the charges preferred, as will be seen by the following authentic cases: A prominent member of many years standing was charged with an offense so insignificant as that of attending service at a church of another denomination, when there were services in his own church which he could have attended. Expulsion was strongly urged on the part of a few, who maintained that on account of the prominence of the offender and his long connection with the church the act was all the more culpable, as it intensified

what they termed "a bad example." Nor were their ministers exempt from the vigilant scrutiny of zealous deacons and elders, who, as a pastor once laconically remarked, "were made when timber was scarce;" and no doubt there was then scant choice of material to select from. Rev. Thomas Hughes, who lived in the vicinity of the Fuller farm, so shocked and scandalized his people by picking a mess of peas on the Lord's day, stirring up such a spirit of vehement disapproval in the church he served, that he soon after left these parts. He removed to Ohio, where he shortly after died.

And again, an aged retired pastor, who had long and faithfully served a church in which an unfortunate division had led to the organization of another society, was requested to supply the pulpit of the seceders for one Sunday, some years after the separation had taken place. Believing that it was his mission to preach the gospel when, and wherever opportunity offered, his whole life having been devoted to that end, he readily accepted. For this he was summarily dismissed from the church he had labored for and nourished from the days of its infancy to the years of its mature strength, and was forced to seek church fellowship elsewhere.

Shortly after the organization of the Methodist Episcopal Society, a young member, daughter of a prominent family of the village, was censured for the grave offense of wearing artificial flowers in her bonnet. Under pain of dismissal the offender was forbidden to continue so sinful a practice, as it not only betokened pride and vanity, but was calculated to foster in the wearer of such trifling finery a spirit of worldliness unbecoming a professor of religion, if it did not really constitute an offense against modesty

and decency. The innocent cause of the grievance was removed from the bonnet, and the transgressor permitted to insert a simple ruching in place of the flowers. By this compromise was the offense condoned.

On the other hand, as arbiters the churches accomplished much good; serious disagreements and contentions are known to have been effectually and amicably adjusted in this way instead of by recourse to law. But trials for offenses and short-comings oftentimes proved vastly disturbing to the peace, harmony, and general welfare of the society called upon to exercise the judicial power; and not only this, but the ill feeling engendered sometimes extended to other societies; particularly so if the person tried were found guilty and dismissed, and on application was admitted to the fellowship of some other body, as has occurred, and seemingly received in his new church-home with greater demonstrations of joy than is manifested over the recovery of one who had strayed from their own "ninety and nine."

Possibly the churches may have held too lightly the right of individual liberty of conscience, and they may have been over rigorous in measuring out discipline. But if it be assumed that they erred, they at least erred on the side of safety; and judge them as we may, they unquestionably are entitled to admiration for their whole-hearted devotion to the highest ideals they knew.

A rigid observance of Sunday was most firmly maintained by nearly all professing Christians. Not only was every form of labor except the most necessary duties avoided, but all signs of mirth and levity were regarded as unbecoming, if not absolutely sinful on the Lord's Day. Conversation was restricted to sober themes; and discussions, when indulged in, were mostly confined

to doctrinal questions, then so often the subject of pulpit discourses. While there was diversity of opinion on these and other matters of faith, it is a curious fact that the doctrine of eternal punishment for the wicked, usually the first of the tenets of orthodoxy to be impugned by one now seeking a more liberal and good-natured creed, was then seldom questioned.

Attendance upon public worship was considered obligatory upon all church members, and many who had no means of conveyance came long distances on foot to fulfill the obligation; and often in like manner came those who possessed horses and oxen, for it was commonly believed that the precept in the decalogue which applies to "thy cattle," as well as to "thyself, thy son and thy daughter, thy man servant and thy maid servant," should be distinctly and religiously observed.

The early settlers from New England brought with them the Puritan custom of observing the Sabbath from sundown on Saturday to sundown on Sunday. Before night set in on Saturday, all manner of work in the former New Englander's home was set aside, and the family put on their holiday attire. That evening was spent—as was Sunday if there were no religious services to attend—in reading sermons or the scriptures, or from such other religious books as the family possessed. No big dinners were cooked on Sunday in those days, though the board was well supplied with food prepared the day before; for on Saturday was taken from the great stone bake-oven beside the fire-place, the roast of meat, huge loaves of "rye and Injun" bread, mince pies, pumpkin pies and much more, enough to last the family until the next baking-day a week ahead.

Then at sundown on the Sabbath the house-wife

put away her Sunday gown and cap and kerchief, and brought out the spinning-wheel, or took up the patch-work quilt, the knitting or the family sewing to begin another week's work. And the small boy, during the reading of long and tedious sermons relegated to a seat on the dye-tub in the chimney corner, having undergone a general suppression of his buoyant spirits the entire day, was released to run and caper and shout, in short to be a boy once more, doubtless rejoicing in the fact that life is not one eternal Sabbath of the kind he had just endured.

TEMPERANCE CAUSE

Respecting the use of alcoholic liquors by the early inhabitants, it should be borne in mind that total abstinence was not incorporated in their "articles of religion," or "profession of faith" and the clergy as well as laity saw no offence in it. The minister, considered the "first best" man among them, was served wherever he went with the choicest the house afforded in the way of meat and drink; and it was the cause of great disquietude to the mind of the worthy housewife if the family decanter chanced to be empty when he called. Whenever she was thus taken unawares, some young member of the family was secretly dispatched by way of the back door to the house of the nearest neighbor, and the deficiency supplied.

No farmer thought of going to his work in the harvest field without a goodly supply of "rye" or alleged "New England rum," and at "loggings" and "raisings" it was considered a necessity, where it was passed round as freely as water is to-day among section hands working on a railroad. "Drinking," says one authority, "was considered no impropriety then, and was so common that only the sot, who got dead drunk

was censured." Under such conditions then, with the traffic in whisky unrestricted and no moral restraint placed upon its use, it was obvious that the community could not thrive long, nor advance any great degree in moral or intellectual attainments. Ultimately, the people awoke to a realization of this fact.

An anti-spirits association, organized in Saratoga county in 1808, is considered the first modern temperance society, and this example was soon followed elsewhere. The early societies all advocated only the restriction to moderation in the use of distilled liquors, placing no inhibition on fermented drinks. The work made further progress when the American Temperance Society was founded, in 1826, and by 1830 some of the reformers began to inhibit as a beverage, the use of alcohol in any of its forms, and total abstinence pledges were required of all members. Soon, small societies were formed here, pledging their members to total abstinence from all intoxicants, and temperance became a theme in some of the pulpits. Rev. Evan Roberts, a Congregational minister, was an early and earnest advocate of the cause, as was Rev. Dr. Everett, who came to these parts in 1838. In 1841–1843 a wave of temperance swept the country. Intense interest was awakened, and the greatest efforts promoted in behalf of the cause hitherto known. It was called the "Washingtonian movement," because it was supposed to be in line with the opinions of Martha Washington, whom the society had adopted as their patron saint. Branches of the society were organized in almost every school district, and large gatherings were held throughout the state. For years largely attended enthusiastic weekly meetings were held in the Academy, where

home talent was brought to the front, some of whom became speakers of no small ability. Among these was Rev. Erasmus Jones, whose first effort as a public speaker was made here; while about this time he also began to be known as a singer of more than ordinary merit. He soon became a teacher and conductor of large choirs of juvenile singers, who proved important allies in the great reformation.

Some years later the Rechabites,* another temperance organization, enrolled many members here doing valiant service for the cause; and that the work of both these societies bore fruit is evident from the following, taken from Jones' "Annals of Oneida County," where, concerning Remsen he says:—

"This place was formerly conspicuous for its intemperance, and the means it furnished its own and neighboring inhabitants.

"A respectable merchant who has now banished alcoholic drink from his store, informed the author that at one time he sold 3,500 gallons of whisky in five months. He said: 'Such was the press that we did not stop to measure it, for when a customer brought a keg, we inquired its capacity, placed it under the tap and filled it, rolled it away and under with another.' 'Yes,' said a partner who was sitting by, 'and we did not make one penny with all the liquor traffic, for at the same time we were retailing goods on credit, and with our strong drink we sent out among our customers such a flood of bankruptcy, ruin and death, that in the end we lost more than we made by it.' The inhabitants in this cause have adopted one of the Welsh traits—perseverance. They less rarely break their pledge than any other people. Comparatively little alcohol is now used as a beverage.

* Previous to 1850 Major Andrew Billings added a third story to his store, which gave to the village a public hall. There the Rechabites held their meetings, and from this circumstance it for many years was called "Rechabite Hall."

There is a Rechabite tent of over one hundred members and they are making sober men of the intemperate."

BURIAL GROUNDS

For several years after the first settlements were established, burials were made in the settlers' "clearings" in the forest; and as these clearings were very limited in area, it resulted that the graves of the dead were often very close to the abodes of the living. At Ty Coch, the grave of the first wife of the pioneer Evan Griffiths, is only a few rods from the door. On the adjoining farm east, a short distance from the house, are the graves of the wife of Ebenezer Weeks, who died in 1797, and of Mr. Weeks who died in 1813, and of a young man named Park, who was killed by a falling tree in 1805. On Starr's Hill is the grave of Sarah, wife of Capt. Joseph Ingham, who died in 1804, and some others. About two miles south of Remsen village, on the farm of Joshua G. Jones, which in pioneer days was successively owned by Jacob Nash and Filkins Beadle, may be found a short distance north of the house and between the highway and the R. W. & O. railroad tracks, the graves of several of the pioneers of that part of Trenton township, notably of John MacDonald and Andrew Nash, who once were well-known in the community. The former died in 1824, and the latter in 1835. The markers that once identified the graves of those buried here have fallen and been covered from sight by the grass and weeds of years' accumulation, while the inscriptions yet visible on the stones are nearly or quite illegible. Half a mile south of the village, upon the top of the hill, thirty rods or more west of the highway, are the graves of Owen Jones, a veteran of the war of 1812, and of his father and mother, who

settled this farm, known as Pen-yr-allt, as early as 1801. On the Dayton farm, in East Remsen, the Dayton family burial plot we are informed is walled about and still cared for.

The first burial in Capel Ucha' Cemetery, in Steuben, was that of Gwen Jones, aged nineteen years, daughter of Deacon William C. Jones, who died September 30, 1798. Mr. Jones and John Evans (Boon) cut the first trees on this lot to clear a space for this young woman's grave. When the stone church adjacent to this cemetery was built, in 1820, her remains were removed and the church built over the location of her first grave. At the time of the first burial this lot was held by Griffith Rowland under a lease issued by Baron Steuben to John Platt, Sr., but by the executor of the Steuben estate, for a nominal sum a deed was given to the church society, Mr. Rowland at the same time relinquishing all rights he might be entitled to under the lease.

The late Smith Nichols is authority for the statement that the first burial in Fairchild Cemetery was that of a colored man, a servant or slave of James Sheldon. The first white person buried there was a young man named Theodore Rogers, a nephew of the late Bohan Smith.

Graves in this section were sometimes desecrated by the students of Fairfield Medical College. Frequently after a burial, watch was kept for several nights by men armed with old-time flint-lock muskets. The watchers usually secreted themselves in the church, where one was contiguous to the cemetery, but in those remote from church buildings lights were displayed upon the newly-made grave, and these watched from some convenient shelter or house nearby.

Simon Didama, a resident of Trenton village, buried

a young daughter, and upon visiting the grave within a day or two after, discovered it had been disturbed; and suspecting robbery at once proceeded to have it reopened in order to verify his suspicions. His neighbors endeavored to dissuade him from his purpose, believing there was slight chance to recover the body were it proved to have been stolen. However, the grave was opened, and as suspected, the body was gone. As may be imagined, the discovery created great excitement, and the feeling of resentment against the institution at Fairfield ran high. The whole country was roused, and a band of men armed with muskets and clubs marched to Fairfield, their number being largely augmented by indignant citizens along the way until they arrived before the doors of the institution about four hundred strong. Here they announced the purpose of their coming, demanding the body that had been stolen. The college faculty denied all knowledge of the affair, and seemed indignant that the institution should be accused or even suspected of such an outrage against public decency. But when the determined men announced their purpose of setting fire to the college buildings if the body were not returned to them at once, it was finally agreed that it should be delivered to a committee, at a point near Trenton, on the following night, which was done, and the citizens exacted an assurance of immunity from any further depredations of the sort, threatening the utter destruction of the college should their dead ever again be disturbed by them.

The stern uprising had a most wholesome effect, for in the records of the college under date of January 19, 1819, we find a resolution passed by the board of trustees to, "dismiss any student who shall be concerned directly or indirectly in digging up any

dead human body, for the purpose of dissection in the College."

There was a cemetery at the first location of Capel Coch, in Steuben, south of the stone house of William Evans, near the foot of Ty Coch hill; and at the location of Capel Bont, which stood on the northeast corner of the road from Pen-y-caerau to Fairchild, where it intersects the road leading east from what was formerly known as the Phelps mill on the turnpike.

Through the munificent benefactions of individuals, Prospect Cemetery, located at Prospect village, two miles east of Remsen, is justly considered one of the most beautiful rural cemeteries in this section of the state. The first burial was made here in 1824. In recent years the late Thomas C. Jenkins, of Pittsburgh, Pa., a native of Prospect, presented the Cemetery Association with fifteen acres of land adjacent to the old cemetery lot, and through annual gifts while he lived, continued by his heirs since his death, substantial and beautiful improvements have been made to the grounds.

CHAPTER IX

SCHOOLS AND TEACHERS

The early school-houses were built of logs, and had only the most primitive and restricted accommodations. The first in Remsen township stood a little east of the old part of Fairchild Cemetery, built on land donated for the purpose by Gershom Hinckley; and the second was in the Dayton district and known as the "North School House," these for several years being the only places for public worship in the township. The one at Fairchild was destroyed by fire, and between 1820 and 1830 a new school-house was built, half a mile west of the Corners. In Steuben township a log school-house was early built at the Corners, and another near the Captain Fuller farm, while somewhat later there was one at Starr's Hill. The latter was first presided over by Dr. Earl Bill, who at that time was a young physician having but little practice in the sparsely settled forest country, and who taught school winters. Heman Ferry, a young man possessing much ability and very little money, also taught this school. It is told of him that before entering upon his duties as teacher, he borrowed sixpence from one of the trustees with which to buy a pen-knife to use in making and mending the children's pens. In after life he became one of the most successful business men of Remsen.

The first school-meeting of the Remsen village district, known then as "District No. 1," was held September 4, 1813. Joseph Halstead was moderator,

and Heman Ferry was clerk. The trustees chosen were John Platt, Lemuel Hough and Ezra Green. This district embraced portions of the townships of Steuben and Trenton contiguous to the village. The first school-building here was that known as the "District School," which stood at the north end of the village, where is now the residence of George Williams. When first built it was a framed wood structure twenty-four by twenty-eight feet, its side facing the road. The door was in the northwest corner, and in the north end was a huge fire-place, with a great hearth like those found in most of the dwellings of those days. The writing desks were broad boards, placed in a slightly slanting position against the sides of the room. When the pupils wished to write, they sat with their backs to the teacher —and those boards in later years still displayed the genius, industry and perseverance of the rising generations, much labor having been spent in carving curious images, gouging great holes, and cutting notches from a half to four inches in depth along the edges. Two rows of primitive benches ranged round the room; a water-pail and tin dipper, in a convenient place on a block of wood; a splint-broom, hanging by a tow string near the door; an old style splint-bottom chair, and a long wooden poker for the fire, constituted the equipment, and presents a picture of this "nursery of learning," as given to us by one who was an attendant there in early days. This old school-house was the educational, religious and social center of the community for a number of years, or until the Academy was built.

One winter morning a Mr. Dart, who lived north of the village, early on his way to work in the shoe-factory of Col. Mather Beecher, discovered a light in the school-house, and investigating, found it on

fire, but by throwing snow upon the blaze succeeded in extinguishing it. Still the fire had so damaged the north end of the building that the trustees decided to remove the chimney and fire-place, and install a box-stove to heat the room, while a pulpit was placed where the old chimney stood. As there was no church building, the pulpit was provided for the accommodation of itinerant preachers, and on week-days was utilized as a receptacle for the hats, overcoats, hoods, shawls and lunch-baskets of the pupils. Later on the building was remodeled,in order to accommodate the pupils from the Academy which in the meantime had been established and discontinued. Some thirty-odd feet were added to the north end, making the total length of the building about sixty-six feet, with the door in the center, facing the road. There was a bell-dome or cupola on the center of the roof, in which was hung the bell taken from the Academy. This bell was later used on the Union School building, erected near the stone church after the District School building was abandoned in 1868 or 1869.

The new addition to the old school-house was more modern in its arrangement, having seats with backs to them, and desks at which two pupils could sit. Like all country school-houses of its day that were honored in this respect at all, it was painted red. Folding doors separated the new structure from the old, the latter being used for the primary department.

The requirements of teachers were in keeping with the surroundings described. One qualification was highly necessary, the ability to make and mend a pen, which was always fashioned from a goose quill. No particular time was assigned for writing practice, and the teacher was likely to be called upon at any time to mend a pen or set a copy. The atlas, now

considered indispensable in the study of geography, was unknown in the first schools; neither was the blackboard in use, nor any other school apparatus for the better illustration of studies, nor was there any uniformity in the text-books in use. Each child brought such school books as the family possessed—those their older brothers and sisters had studied, or the books their parents had used before them. Oftentimes there would be in the same class a variety of text-books, by as many as six or more different authors; but always among the standards were "The English Reader," "Murray's Grammar," "Daboll's Arithmetic," and "Webster's Spelling Book." The expression "beyond the pictures," once in common use to note a child's progress in the art of reading, is said to have had reference to the last named text-book—the easy lessons were illustrated, and "beyond the pictures" came the more difficult reading.

The athletic training which now forms so important a part of the curriculum in many schools would have been superfluous in those days, unless such training could have been bestowed upon the teacher; for in employing one for the winter term when a greater number of strapping, husky youths were in attendance, it was particularly essential to select such a one as could "handle the boys." In the school, as in the home, the maxim "spare the rod and spoil the child" was given the greatest credence, and was religiously observed. Physical as well as mental discipline was considered indispensable to the proper training of youth, and the teacher was not only expected, but required, to perform his part.

Teachers were given board in addition to the small salaries received for their services, necessitating their conformity to the then universal custom of "board-

ing 'round;" that is, the teacher lived in the families of the various patrons of the school, the time he should spend in each family as a boarder being determined by the number of children the household had in attendance at the school. This method of apportioning the expense for school privileges was considered an equitable one, and usually was welcomed by most patrons, who could furnish the required accommodations better than they could part with currency, very little of which came to their purses in those times. From the following receipt dated April 19, 1819, given one of the trustees of the Fairchild district by a farmer of the neighborhood, we find that the expense of laundering the teacher's clothes also was sometimes provided by the school board, for it reads: "Rec'd Four Dollars in full for Washing the School Teacher's clothes for ten months."

The Academy at Steuben Corners was incorporated by the State Legislature April 17, 1826, and admitted by the Regents January 29, 1828. The first trustees were John Phillips, Daniel M. Crowel, Russel Fuller, Henry Storm, Abram Brooks, Thomas H. Hamilton, Chester Porter, Alfred Gillet, Joseph Ingham, Obadiah Platt, Luther Guiteau, Elijah F. Willy, Samuel Sizer, Jotham Mitchell and George Brayton.

About this time or a little later, anticipating the advantages that would be derived from an advanced school in the village, some of the more enterprising citizens of the community began to agitate the question of building an Academy. The nearest institution of the kind was that at Steuben, where some of the young people were sent after completing their studies in the common branches here. But the distance, coupled with the difficulties encountered in going to and from that school over the Steuben hills

during the winter months, were serious objections, and Steuben Corners being a mere hamlet, the facilities for accommodating students there were extremely meager.

Accordingly an Academy at Remsen village was built, prior to 1829, occupying the site of the present residence of Augustus Owens. The hill against which the building stood was excavated to some distance, and a wall of limestone built at the rear and at either side, one story high, upon which a framed story was added, while the entire front of both stories was of wood. The upper part was designed to accommodate "Rising Sun Lodge" of Free Masons as a lodge room, they having contributed liberally toward the cost of the building. This part, however, though used by them was not completed, the interior walls not having been plastered at the time Free Masonry fell into disrepute on account of the alleged murder of William Morgan, and when "Mason and Anti-Mason" became a political issue, these lodge-rooms suffered from the virulent attacks made upon them by the Anti-Mason faction in the early '30s.

While the Academy was never incorporated, and consequently not under the supervision of the State Board of Regents, it nevertheless gained much distinction as an institution of learning. Students came from distant parts of the county, and also from Herkimer and Lewis counties. It was discontinued as an Academy in the early '50s, though during succeeding years several terms of private or "select school" were taught here. Services of the English Congregational church were held here after 1829, and the English Methodists and others used the upper part for church services after the Masons had abandoned it. In the early years of the building's existence, in a belfry

that lent dignity to the structure there was hung a steel triangle, used to summon the pupils, and also the congregations to religious services. Later the triangle was replaced by a bell, which is still doing duty, calling the children of to-day from youthful pastimes to more serious pursuits, as it called their parents and grandparents in years gone by. For three generations its clarion tone has sounded through the valley and over the hills; and to-day it awakens in the "old home comer" memories of the long ago, as no other sound can awaken, bringing to mind the many scenes made joyous by associations with youthful friends and companions who now are scattered over the broad land, or gone forever beyond the sound of all earthly calls.

The first teacher in the township of Remsen was Ezekiel Fairchild, who taught in the log school-house at Fairchild. Rev. John Taylor informs us in his journal that at the time of his visit here in 1802, a man "who called himself Alexander obtained a school and set up preaching;" and then adds, "who and what he is I know not, but that he is some notorious villain I have no doubt." He leaves us in darkness, however, as to the ground for his suspicions and harsh criticism of the man. The vicinity of Fairchild was the most thickly settled portion of the township at the time of Mr. Taylor's visit, while the location of the village of Remsen and contiguous territory contained not more than four or five families.

The first school teacher in the township of Steuben was Moses Adams, who taught at Steuben Corners before 1800 and was succeeded in later years by his son, Aaron Adams. Moses Adams was teaching here in 1802, and had a class of thirty-five pupils. Broughton White, who had been a member of Baron

Steuben's household, also taught a school of about twenty pupils near the Fuller farm. Among the latter's pupils were the late Moses Jones and his sister Nancy (Mrs. William Owens), they coming from what is now Remsen village, as this was then their nearest school. A little later, but prior to 1805, some one whom we are unable to name taught in the old log church, Capel Ucha'. Among his pupils were John and Owen Jones (Pen-yr-allt), and Robert M. Jones.

Broughton White, the first teacher in Remsen village district, was chosen by the trustees for the winter of 1813–1814. Austin Ward, also a teacher of singing, and in later years several times a candidate for governor on the Anti-slavery ticket, was a teacher in this district.

We can not designate all the teachers in the Remsen district, nor even the order of their terms of service, though prominent among them were the following: Broughton White; Eleazer Green; Albert White, son of Broughton White; Baldwin Tuthil, brother of Vincent Tuttle, of Holland Patent, but who spelled his name T-u-t-t-l-e; Catherine Bogue, daughter of Rev. Publius V. Bogue, of Paris Hill, and sister of the second wife of Sylvester Burchard; Susan Johnson, afterward the wife of Dr. Earl Bill; Thomas Z. R. Jones, who later went as a missionary to the Territory of Michigan; the Misses Pardee, of Trenton Falls; and Margaret Stebbins, later Mrs. Henry Thompson, all of whom taught here previous to 1825. Subsequently there were Aaron Adams; Thomas Hawley; Alfred Hough; a Mr. Fish, of Holland Patent; Lester Fowler; Mary Fowler; Amy C. Phelps; Evan Owens, of Fairchild, who also taught in other districts, and for some years was town superintendent of schools; William White; a Miss Hall; a Mr. Fox; a Mr. Gurney,

who lived on Steuben creek above Trenton village; Broughton W. Green; Eveline Allen, later Mrs. Nathaniel Rockwood, Jr.; John D. Tefft; George Graves; John McClusky, who afterward held the office of postmaster at Alder Creek for nearly fifty years; a Mr. Hamlin, of Holland Patent; Emily Underhill; S. Amelia Griffiths; a Mrs. Joy; Mary A. Griffiths, who became Mrs. William P. Owens; a Miss Hughes, of South Trenton; David J. Evans; the Misses Margaret and Phoebe Nichols; the Misses Mary and Annie Roberts; and George Bennett, of Hinckley, who was the last to teach in the old district school-house.

An advanced school was taught for a time in a part of the Colonel Beecher residence, before the Academy was built. The first principal of the Academy, a Mr. Williams, held the position for several years, and was succeeded by George Guiteau, son of Dr. Luther Guiteau, Sr., of Trenton, a very successful teacher; a Mr. Meigs, who married a Miss Hamlin, of Holland Patent, and who removed to Watertown, where he died; a Mr. Verry; a Mr. Ames; Daniel Morgan, of Trenton; and John A. Ryerson. When the Academy had ceased to rank as such, private schools were taught by different ones in that building and elsewhere in the village, among whom was a Mr. Zwerkferger; John A. Ryerson; Herbert Morris, son of Daniel Morris, of Prospect, who later became a distinguished Presbyterian minister, of Rochester, N. Y.; the Misses Everett, daughters of Rev. Dr. Everett; Emily Phillips (Mrs.Fowler); Dean M. Jenkins, son of 'Squire Jenks Jenkins, of Prospect, who was assisted by a Mr. Zollar, who subsequently became head master on the retirement of Mr. Jenkins. The latter school flourished in the early '60s, and was the largest private school ever conducted in

Remsen, embracing all grades from the primary to advanced commercial branches. Among the earliest private schools taught in Remsen was that of Louisa Platt, daughter of John Platt, who in a very early day taught a class in the house which stands on the south corner of Main and Steuben streets, and later in the Deacon Hugh J. Hughes house, in the south part of the village, the latter house then being owned by Sylvester Burchard. Abbie Platt taught in the John Platt house, which was later the home of Owen S. Evans; and Maria Smith had a private school in what was known as the Johnson house, later and for many years the home of Rev. Morris Roberts. A Miss Colburn was governess in the family of Maj. Andrew Billings, where a few select pupils were permitted to attend.

CHAPTER X

INCIDENTS AND REMINISCENCES

After the revolution there rankled in the breast of many a pioneer in the frontier settlements a deep-seated prejudice against the Indian, and among our own pioneers there were a few who never could tolerate their presence. They had little fondness for any of the savage race whose dexterous skill with tomahawk and scalping-knife had wiped out many a family in earlier border communities, and that too at a period not so remote as to be effaced from the memory of some of those who had come from the near-by Mohawk country, where such outrages repeatedly had been committed. There still lingered in the minds of all a latent fear, enhanced by occasional rumors that savage hordes in Canada were preparing themselves and might descend upon them at any time, like wolves upon a fold.

Nor was this fear without a reasonable foundation; for after the revolution some of the Indian tribes that had allied themselves with the British located in Canada, where also numerous Tories took refuge, having been driven from their homes by the wrath and scorn of indignant neighbors on account of their disloyalty to the colonies, and by the confiscation of their lands by the state. These Tories, the settlers argued, were not above instigating marauding bands of Indians to fall upon the settlements and repeat some of the fiendish acts they had proved themselves so capable of committing. But it chanced that the

Indians seemingly had satisfied their desire for carnage, or perhaps still were cowed by the remembered sting of General Sullivan's correcting rod, for they certainly never molested the settlers here; and hence we are thankfully spared the painful necessity of recounting in our annals of Remsen so blood curdling an atrocity as an Indian massacre.

However, for many years after the first settlements were made here, Indians from Canada and the various State reservations continued to pass through these townships, and oftentimes came in quite large numbers establishing camps near the streams, where they fished, trapped, hunted and plied their various avocations, remaining for weeks at a time on their favorite camping sites. One of these was near the John G. Jones woolen-mill, just south of Remsen village; another about a mile south, near the large boulder on the "lime-kiln farm;" while frequently some of them camped on the banks of the Cincinnati, near the Tinman place, north of Remsen. Their tepees were made of poles set upon end in the ground, converging to a center at the top, and this framework then covered with hemlock bark and browse; the several tepees being so arranged as to form a circle twenty feet or more in diameter. In the center of this circle a fire was kept burning, over which the occupants did their cooking.

Among the industries they busied themselves about was the manufacture of splint-brooms, which they made from small birch saplings, cut into lengths of about five feet; then, by shaving the pole for a foot or more from one end, and permitting the shavings to adhere to the stick until a sufficient bunch had thus been pared to form a brush five or six inches in diameter, it was turned downward and bound about

with deer thongs; after which the remaining portion of the stick was smoothed for a handle. The squaws made baskets, bead-work, and fancy articles from birch bark, ornamented with highly colored porcupine quills, all of which, including the brooms, were sold or bartered among the whites for food. Those who were sent on hunting expeditions often returned with game, perhaps a deer or a bear, portions of which were also exchanged with the settlers for salt pork and other products of the farm.

An Indian, whose name and tribal connection are now forgotten, was wont to make periodical journeys through Remsen on his way to and from the Adirondacks, when he frequently stopped at the home of Rev. Richard Jones, about half a mile south of the village at the foot of Pen-yr-allt hill. Here he was ever provided with food, also with robes and skins to make for himself a comfortable bed in the barn. One winter evening he appeared, asking permission to spend the night. After supper, when given the robes for his bed in the barn, he remonstrated, saying he must be permitted to sleep before the fire-place in the house. As the weather was not severe, Mr. Jones was at a loss to understand why he made this demand, and why his general bearing was so unusual. It indeed created no little alarm in the minds of the involuntary host and hostess, who feared that harm was intended; but being alone, and unable to cope by argument or otherwise with their masterful and insistent guest, they yielded to his wishes. Upon their retiring, the Indian rolled himself in the robes upon the floor, lying with his head toward the fire.

As may be supposed, the circumstance was not of a kind to promote ease and tranquillity in the minds

of the good dominie and his wife, nor conducive to sound sleep on their part. Their room opened off the living-room or kitchen where the Indian had stretched himself, and sometime during the night they discerned his moving shadow upon the wall, though hearing not the slightest sound. Presently, however, they were startled by the report of a gun discharged within the house. Hastily rising, Mr. Jones discovered that the Indian had passed from the fire-lighted room to a dark hall or corridor extending through the house, and was now standing at the outer door, which he had opened the length of the bolt-chain, and where he stood with his musket in hand. Upon their startled inquiry, the Indian motioned Mr. Jones to silence and made his exit through another door, creeping stealthily around the outside of the house. After a time, apparently satisfied that there were no intruders to be found, he re-entered, explaining to his mystified host and hostess why he had come there at this time and why he had insisted on sleeping in the house instead of in the barn as on former occasions.

It appeared that on the previous afternoon while at a tavern at Trenton, he was seated in the chimney-corner near two men who were engaged in a low-toned conversation; and, feigning sleep or drunkenness, he was able to gather much that they were talking about, they paying little attention to the "drunken Indian." It developed that they were planning to rob the home of Mr. Jones that night, supposing him to have a considerable sum of money in the house. Finally the Indian quietly left the tavern and walked to Mr. Jones' residence, a distance of nearly four miles, and, as we have shown, acted as their guardian and defender. Daylight revealed blood-stains upon the snow, showing that the Indian's shot had taken

effect, though no further evidence concerning the marauders was ever obtained.

These "noble Romans of the west," as one writer has called our North American Indians, were usually appreciative of favors extended them, and showed the settlers here their gratitude in many ways. However, there were those among them who were not above petty pilfering, and, from either friend or foe, were disposed to carry away anything that suited their fancy, especially so where it chanced that there were none but women or children to oppose them.

On one occasion an Indian and his squaw stopped and demanded food near Bardwell, at a house surrounded by a fine young orchard. The family were poor, and had but little to eat in the house; so when the food was not forthcoming, the Indian surmising there were no men about became abusive, and finally this "noble Roman" went into the orchard and for amusement, or perhaps seeking to emulate "the Father of our Country," with his tomahawk began to hack down the young apple trees. The woman of the house rushed out, calling to Green White, a noted hunter, trapper and "Indian Slayer" who lived alone in a cabin within hailing distance, who promptly responded, bringing his flint-lock musket—a trusted companion never very far from his hand, whether at home or abroad. When the circumstances were hurriedly made known to White, he raised his weapon, leveled it at the Indian's heart and fired; but the woman struck up his arm as he was about to pull the trigger, and the ball entered the side of the house above the Indian's head. White then told the miscreant that, as his life had been saved by a woman, in future to cease intimidating them when he fancied them alone and unprotected, and to hasten from

his sight lest he even now repent having spared him.

In the fall of 1791, Col. Marinus Willett, having been ordered to make an expedition into the Mohawk country at the head of about four hundred men, surprised a party consisting of six hundred Tories and a hundred and thirty Indians at Johnstown, drove them into the woods, and severely distressed them by cutting off their retreat to their boats. About this time Colonel Willett was joined by sixty Oneida Indians—which tribe it will be remembered was the only one of the Confederacy that remained friendly to the Americans—and, shortly after, he came up with a party which formed the rear guard of the British and Indians, most of whom they killed or took prisoners.

In the retreat of those who escaped, among whom was the deservedly hated Walter Butler of Cherry Valley infamy, an Indian trail along West Canada creek was followed. They crossed the stream here some distance above the Gang Mills—or Hinckley, now called—at a point long after known as "Butler's Ford." Here Butler was wounded by one of Willett's Indians, who shot from a considerable distance, just as the renegade was about to ford or had forded the stream. As the Indian rushed upon him after he fell, Butler cried for quarter; whereupon the Indian exclaimed in broken English: "Sherry Valley! remember Sherry Valley!" at the same time cleaving his head with a tomahawk.

The location or the supposed location of this tragedy was marked many years ago by a monument. It was erected by we know not whom, whether by men of Tory sentiments and out of commiseration for the fate of Butler, as some have contended, or by those concerned only in marking the spot as one of historic

interest. However, as some doubt has been expressed as to the monument marking the precise location of the affair, we would say that one who was familiar with that part of the stream in early days and who visited the place after the monument had been erected, stated that the ford at which the fleeing band crossed was farther down the creek; that, on account of a dam having been constructed at the Hinckley mills, the creek was no longer fordable at the point where Butler and his men had crossed. The monument was carried away by a freshet in the spring of 1869.

REMINISCENCES OF STEUBEN

The following brief reminiscences of Steuben were furnished by Simeon Fuller, who was born and reared in that township, and are printed just as he wrote them:—

"Capt. Simeon Woodruff, an old sea captain and a graduate of a New England college—a midshipman on board Captain Cook's vessel and with the latter on shore when he was killed by the Sandwich Islanders, was one of the earliest settlers here. His farm adjoined that of Captain Fuller. Bears were plentiful in those days, and he trapped a good many of them. On one occasion a big one got into his trap. Woodruff was very lame, so he called in a couple of his neighbors, his nephew and a man by the name of Francis, to help kill the bear. The Captain was armed with a Queen Anne flint-lock musket that carried an ounce and a half ball, Francis with an axe, and the nephew with a club. They soon came up with the bear, which, instead of trying to get away reared up on her hind legs and came slowly for them, gnashing her teeth and growling. The Captain leveled his musket and pulled trigger, but it missed fire. He kept on snapping the trigger, and the bear kept coming nearer, when his neighbors took to their heels, shouting to the

Captain to run. When the bear got within about four feet of the muzzle of the gun, it went off and dropped her dead. The old man turned, and called out: 'Run, cowards, run!' They said they were never so ashamed of anything in their lives—to leave the old man who could not run, and having with them the only weapons good for anything in a rough-and-tumble fight with a bear.

"He married a young and pretty girl after he moved into Steuben. He was sick a long time and his wife thought it would be well to be ready for the funeral; so had her mourning suit made, and came to her husband's bedside to have him pass judgment on it as a mourning suit. He said it became her very much, and he liked it. He was buried near the stone church, half a mile west of Remsen, by the Free Masons. Not a stone marks his grave. He was high in the Masonic order. The location of his grave is well known.

"A family of Burchards settled near Baron Steuben's house, at Sixty Acres, and several of the younger members of the family were born there, I believe. Among them was the Rev. Samuel Burchard, of New York city, of 'Rum, Romanism and Rebellion' fame, who, much to his regret and chagrin, defeated Blaine for the Presidency, and for which he repented afterward in dust and ashes.

"There were no grist-mills nearer than Whitesboro for some years, and the early settlers had a line of marked trees to that place through the woods, presumably by way of Holland Patent. Many a grist of wheat and corn has been carried on the back to Whitesboro. The first grist-mill between Utica and the St. Lawrence was built upon Cincinnati creek, at Parker Hollow. The site of the mill can be seen from Prospect station, on the R. W. & O. railroad.

"Owen Griffith and Griffith Rowland were the first Welsh settlers in Steuben. They, unlike most Welsh of the present day, had the English language to learn after they came here; and like all others that are learning a new language, were anxious to display

their knowledge. One day, while working on the highway and having to roll a big stone, one of them cried out to the other, 'look out for your feets!' 'Feets,' said the other, 'why don't you say foots?'

"Griffiths built a store (Store Felen) in the eastern part of Steuben, and which was for years a landmark in the town. Those who have filled their jugs there have been buried many a year. A few old grey heads that bought their first candy there, remain. David and Mary Roberts (brother and sister) kept this store for many years before it was torn down. Mary Roberts, when quite a young woman was not well, and thought a vegetable diet best for her. She accordingly confined herself absolutely to roasted or baked potatoes with salt and tea, for the rest of her life. She lived to be over eighty years of age, well but not strong, a marvel to the doctors.

"Intoxicating liquors were then sold in all stores, as well as taverns, and kept in all families. They were strict protectionists in that they believed in home consumption. They had no market, except a home market for their corn and rye at the distiller's, and felt in duty bound to consume his whiskies. That, and tobacco and tea, had to be bought at the store. Clothing—woolen and linen—was manufactured in the family. The Welsh women were famous knitters. It was a common thing to meet them on the road in silk hat and muslin cap, knitting as they went. It is said—and it may be true—that some of them would go on foot to Utica, carrying a basket of eggs on their head, and knit a pair of stockings going and coming. These were the kind of emigrants; and Wales sent us many of them in those early days. They settled mostly in the east part of the town, the Yankees in the southern, while the Mohawk Dutch drifted up the Mohawk river to its uppermost branches, in the northwest part of Steuben. The Dutch did most of their business in Westernville and Rome, and the Welsh, in Remsen and Utica. Consequently they seldom got together, except at town meetings, when both sides brought out their best wrestlers—the Weav-

ers, Wetherstines and Platts on the part of the Dutch; the Griffiths (two boys), Tom Phil and Bill Lewis, on the part of the Welsh. Sometimes one party would come out ahead, sometimes the other—all in good nature.

"Like all frontier settlements, it was thought to be quite an honor to be the best man in a rough-and-tumble fight. Richard Jones (Cobin Dick) was reputed to be best man at one time among the Welsh, and Mike Young among the Dutch. Mike had been to Remsen village and had taken in pretty freely, and had to pass Store Felen where Cobin Dick and a number of his cronies were having a carouse. Dick was very heavily loaded. Mike stood in his wagon and issued a challenge to any Welshman. Dick at once stripped and at it they went. Dick was too drunk to fight at first, and got awfully pounded; but he sobered up, and turned on Mike and was putting in his best licks when Young, seeing that it was all up with him, cried enough. Dick said: 'Don't beg yet, I have but just begun.' Of course that ended the fight. Dick's pluck and endurance won him the victory. They met afterwards at town meeting every year during their lives, and were the best of friends. I happened to meet Young after he had got to be an old man. I said to him: 'Did you ever know a man they called Cobin Dick?' 'Yes, I knowed him; I had a fight mit him once, and pounded him and pounded him, and the more I pounded him the stouter he grew; and by Gott, he licked me.'

"At one time Lewis P. Lewis was champion. He was a tall, long-armed man of the Abe Lincoln style of build. No waste timber about him. Lewis was a Federal, and a man by the name of Williams, of the opposite party, was an aspirant to Lewis' honors as champion in throwing the sledge. Williams could throw it a little farther than Lewis, and every time he threw he would walk up to Lewis, roll up his sleeve, shake his fist in his face and say: 'There is Democrat muscle for you.' Lewis stood it for a number of times, and then hauled off and knocked him out with

the first blow. He was immediately arrested by a constable of the opposite party, and brought into the house. While making out the papers to take him to jail, they neglected to keep close watch of him. Captain Fuller, who stood near him said: 'Lewis, do you see yonder woods?' He needed no further hint, so ran, with the constable after him; but the latter failed to catch him, and thus the matter ended.

"Fifty or sixty years ago, three days' election was held in each town. Three inspectors held the polls open in one locality one day, and on another day in another place, and would take the ballot-boxes home with them every night, and at the end of the three days counted the votes and made out the returns. No one questioned their honesty—and they were honest. No ballot-box stuffing, no crooked work. If a man had ever been caught in any such work, he need never expect anything further from the people.

"A laughable incident occurred at the polls at about that time. A Welshman who had been in the country but a short time—and most likely it was his first time to cast a ballot—was challenged on the ground that he was not naturalized. Of course there was a great deal of wrangling over it. Finally he was told that if he voted he must swear it in. The man took a long breath and solemnly said: 'I ha'nt custom swear; but if I must, I will: Go in, G— d—n you!' and deposited his ballot in the box—and it had to be counted. After the town was divided into election districts, the northern district—French Road—made Steuben the banner Republican town in the state; there being but two or three Democratic votes cast in the district.

"A thing that speaks well for the morals of the town is, that for the last thirty or forty years no intoxicating liquors have been sold in the town.

"Dr. Bill, who later lived in Remsen, was the first physician to practice in Steuben. In those days the first thing to do was, bleed the patient; and it was a theory among doctors, if a patient craved for anything he sure must not have it. A neighbor of Captain Fuller's was very sick with a fever, and Dr. Bill

attended him. Fuller was to care for the patient during the night. The doctor said the man had got to die, and most likely would not live until morning. He must not, he said, be allowed any cold water, but warm water might be given him, a teaspoonful at a time. During the night the patient wanted cold water so badly, and as he had got to die anyway, the Captain drew some cold water out of the well and gave him. The man fell asleep for a time, awoke and wanted more water. He gave him more, and so on through the night. When the doctor came the next morning, he pronounced the patient much better, and said he would get well; and he did. The Captain used to say long before cold water was allowed by the profession, that it was the cold water that cured him.

"Dr. Roberts of 'Welsh Medicamentum' fame, was an early physician in the town. He had such wonderful success that the superstitiously inclined believed that the evil one was in league with him, and he rather encouraged the belief. All the neighbors' houses around there were filled with boarders for treatment. Some days the fences on the roadside were lined with teams for long distances, and his house filled with patients, and he dealing out Medicamentum from a little bar in one corner of the room. After he died—and he did not live long—his widow sold the receipt and the right to manufacture, to Dr. Marchisi, of Utica.

"Dr. Gillet came into the town when a young man and married a daughter of Judge Hamilton. He practiced his profession during a long life, and was very successful in his practice. It was his boast that he never knew the northeast wind to blow so hard, or the weather so cold, but what he could set his face against it and go, if called.

"The traces of an old road following nearly a north and south direction, was noticed by the early settlers in Steuben. Articles of camp equipage, kettles, a sword, musket, etc., were found. It was thought a French expedition passed through here during the French and Indian war. Subsequently a highway

was laid out through the town near the course of this old road and it always has been designated the French Road."

PROFESSIONAL MEN

The first in these parts who may be termed professional men were the land surveyors; and of these there took up permanent residence here Gershom Hinckley, Broughton White, Joseph H. Montague and Griffith Jones. The clerical profession followed next in point of chronology, and their name is legion; many of whom we have individually mentioned in connection with the history of the various church societies, which also holds true concerning schoolteachers, mentioned in the history of the schools. The first of the legal profession to locate in Remsen was George A. Yeomans, born January 28, 1806, who died here June 26, 1854. Succeeding him came Samuel Douglas, Charles Snyder, Americus Melville, Lewis Edwards, George Prichard (afterward Judge of Oneida county), and Robert Jones. This is an array of legal talent singularly small to cover a period of almost a century; but this fact does not necessarily betoken a people particularly prone to peace, or devoid of the fighting-instinct when their legal rights are violated or infringed upon; for in important cases originating here, the most brilliant legal talent of Utica and Rome has been brought into the fray. We recall one case in which both plaintiff and defendant were represented by men who were at the time colleagues in the United States Senate.

Local suits at law were ever a source of diversion to the residents of the community, where at best there was scant diversity of entertainment. On occasions when the contestants were well known and the case gave promise of more than ordinary interest,

farmers from the surrounding country were likely to have "business" in town on that day, when, together with the male residents of the village, they would casually find their way to the tavern, where these cases usually were tried. An instance is recalled where two reputable farmers got into legal difficulties over the sale and purchase of a cow. Among the witnesses called was a young fellow who seemed possessed of the idea that the natural, moral, and legal obligations of a witness should be characterized by strictest loyalty to the man who had subpoenaed him, regardless of circumstances or facts. Consequently, when called to the witness-stand he volubly recited all he knew, insistently volunteering much that was neither requested nor desired of him; and his statements were so strong, and so palpably at variance with the testimony of other unimpeachable witnesses who had preceded him, that he soon was summarily dismissed. Upon leaving the stand, he immediately was surrounded by friends who began to remonstrate with him for being so emphatic on certain points, that he and every one else present knew to be false; and especially for his efforts to traduce the character of the defendant, whose reputation in the community was of the best. "Why, you would have made him out a scoundrel," they said, "a liar, a thief, a perfect devil!" Then, in a voice perfectly audible throughout the room, he indignantly retorted: "Well, I was Lew Powell's witness, wasn't I?"

More may be said concerning the medical profession, though this region has ever been regarded as a healthful one. Even in earliest times, unlike most newly settled communities, malaria, or "fever 'n' ager," as the settler called it, was rare. The towering hills "standing round about," seemed like officers

of a board of health to ward off the causes of this tenacious and enervating ailment of pioneer families. Sickness in general was met and baffled by home treatment and home nursing. In the family at that period, medicines, like the food, made up in quality and quantity what was lacking in variety. Bottles of camphor, castor oil, picra, and kindred compounds occupied a prominent place on the cupboard-shelf, while various useful herbs were kept on hand in the household; and to the influence of these, ordinary ills readily succumbed. The nostrums known to have been resorted to by many well-meaning people in cases of jaundice, persistent coughs and measles, however, were too nauseating to contemplate and too vile to name. Aside from juvenile diseases, epidemics were seldom known. Still, notwithstanding this general healthfulness, doctors were comparatively early comers; but, like the early ministers, they must needs have also some other vocation to aid them in eking out a livelihood, and this most often was farming.

The early qualifications enabling a man to become a medical "practitioner" were not numerous, nor the requirements very exacting. It was essential of course that he have some knowledge of bone-setting and blood-letting, and be competent to determine to what extent he might administer his all-potent doses of calomel without killing the patient outright. Many who had survived this treatment, and whom the doctors prided themselves on as examples of remarkable cures, carried throughout their lives the pernicious effects of the drastic doses administered; and it has even been claimed that some of their descendants suffer from the "cure" to this day, in which event it may be truly said that the old system of medical practice "being dead, yet speaketh."

Outside the large cities, there were not many regularly graduated physicians anywhere in the country, for few of this class ever penetrated to the frontier settlements to locate. Some of the early medical practitioners here had never been inside the walls of a medical school, though they may have danced attendance upon older practicing physicians for a short or longer period, and thus gained an insight into general practice; but, whether self-taught or school-taught, they all resorted to the same heroic measures in the treatment of diseases. Nevertheless, while the early doctor may not have possessed extensive scientific knowledge, he did display more or less skill, and great nobility of character. At least he often obtained good results, and was self-sacrificing to an eminent degree in the practice of his profession, frequently suffering great hardship in answering distant calls in severest weather, the journey having to be made either on horseback or on foot. With saddle-bag swung across the neck of his horse when he rode, or hung upon his arm if he walked, he made his weary way over miles of rugged hill-roads that were scarcely more than bridle-paths, in his efforts to relieve suffering and allay the fears of anxious hearts. His presence was always cheering and most welcome.

Philip Scott is said to have been the first physician to locate in Remsen township, having settled north of Fairchild Corners a few years prior to 1800.

Dr. Luther Guiteau, though a resident of Trenton village, had an extensive practice throughout the townships of Remsen and Steuben; and long after practioners had located here, Dr. Guiteau retained a large practice among the early families, and frequently was called in for consultation by the resident doctors.

He was born in Lanesborough, Mass., and came to Trenton in 1802. He practiced there until 1850, and the forty-eight years of his professional life was but once interrupted, when he was elected to the state legislature, in 1819. After his death his son, Luther, Jr., who had practiced with the father succeeded him. Dr. Guiteau, Jr., married Sarah, daughter of Col. Mather Beecher, of Remsen. Judge Jones in his "Annals of Oneida County" expresses himself concerning the elder Dr. Guiteau as follows: "Not a little remarkable in the history of his family was their connection with the medical profession. For many generations it is well ascertained that they had in succession furnished one, at least, who did credit to himself and honor to the science of medicine."

Dr. Earl Bill was one of the earliest physicians to locate in this section, having taken up his residence on Starr's Hill, in Steuben, very early, and removing thence to Remsen village in 1814. He was a graduate of the Berkshire Medical School, of Massachusetts, and his professional life in the two townships covered a period of more than half a century.

Dr. Alfred Gillet came to Steuben when a young man, locating at the Corners. He married a daughter of Judge Thomas H. Hamilton, and was in practice there for many years.

Dr. Daniel Roberts, by far the most widely-known practitioner ever in this section, came to Steuben in 1818. Concerning him we shall have more to relate further on.

Dr. Robert Perry, born in the parish of Llanengan, North Wales, was a nephew of Dr. Daniel Roberts. After having taken a course in medicine and surgery in London, he came to this country and practiced his profession in Steuben. He died June 10, 1826, aged thirty-one years, and is buried at Capel Isaf.

Within a few years after the death of Dr. Roberts, a Doctor Smith located in Steuben, occupying the Hughey Jones place, about a hundred rods or so west of Capel Ucha'. He removed to Canada, previous to 1830.

There came to Remsen a Dr. Stevens in 1830 or 1831, to practice in partnership with Dr. Bill. He is said to have been a skillful physician, and became popular; but was fatally injured in an accident, near the Price place. It seems he was returning early in the morning from a visit to a patient north of the village, when the accident befell him. He was found lying unconscious by the roadside, wrapped in his buffalo-robe, and his sleigh overturned. There was a bad wound on the back of his head, but, as he never regained consciousness, it was impossible to learn how it all had occurred, though there were rumors of foul play.

Dr. Stevens was succeeded by Dr. Kellogg, who continued in partnership relations with Dr. Bill until the latter's removal from Remsen. Dr. Kellogg married a daughter of Silas Fowler.

Shortly after Dr. Bill's removal, a Dr. Clark came to Remsen, from Russia, N. Y. He married here Maria Smith, a niece of the late Bohan Smith, and was in practice several years, when he removed to Log City, now Eaton, Madison county. Succeeding him came also another young doctor from Russia, whose name we have been unable to learn. He remained only a short time.

Dr. Olmstead was the next physician, who continued here for a few years, when he removed to some town north of Remsen. He was here as late as 1841.

About this time a Dr. Williams who had located here was taken ill of a fever and died.

Dr. James Price, a graduate of Dublin University, was born in Anglesey, North Wales. He married in Wales Ellen Rogers, born at Beaumaris, and shortly after sailed for America alone, with the view of settling in Canada. He was shipwrecked, however, and with others picked up at sea and brought to New York. Aside from the clothes he had on he saved nothing from the wreck but a silver spoon that had belonged to his mother. Soon after, he came to Steuben, where so many of his countrymen had settled, and for some time resided at the home of Robert Thomas, whose whole-souled hospitality to Welsh immigrants to this region was proverbial. Later, Dr. Price was joined by his wife, and they took up their residence in Remsen, where she died July 23, 1840, leaving three young children—two sons and a daughter. The doctor continued in practice here until 1867, when he received appointment to a position in the New York Custom House. He returned here, however, a few months before his death, which occurred in the fall of 1875. He is well remembered here, his erect figure and strong features truthfully indicating a decisiveness of character and determination of purpose that would baffle and overcome all obstacles, whether in ordinary pursuits or in the line of his professional duty. His demeanor was dignified, almost to the degree of sternness.

Dr. Andrews practiced here for a short time, about 1840, occupying the house next south of the Owen Griffiths store.

Dr. Vincent, of Prospect, visited many families here, especially in the eastern part of the township.

Dr. Griswold practiced here a short time in the decade of 1850–1860, when he removed to some town south of Utica.

Dr. David Terry was in practice here for a short time previous to 1860; he left, and practiced later in Syracuse, where he died.

Dr. Thomas Morris, a druggist and medical practitioner, came here about 1855. He married Jane, daughter of William Wheldon, of Steuben, and about 1866 removed to Emporia, Kas., where he died.

Dr. Evan G. Williams, a native of Remsen township and a graduate of the Buffalo Medical College, began practice here in 1864. About twenty years after, he gave up general practice and was ordained to the ministry of the Calvinistic Methodist denomination, where he has labored very acceptably. He also established a drug business in Remsen.

Dr. Richard G. Wiggins came here from Black Creek, about 1865. His son, John H., practiced in partnership with him for a time, as did also Dr. William Jones, who finally removed to New York Mills.

Dr. E. N. Sparks was in practice here for a few years; also Dr. James McCullough, who removed to Watertown, where he died.

Dr. David H. Reed, a native of Remsen township, son of Ebenezer Reed, came here after graduation in the '80s, built up a large practice, and became a popular physician. His death, a few years later, was a great loss to the community.

Dr. George H. Morey is now in practice here, having located in the village in 1884.

The first dentist in Remsen was Dr. George Pomeroy Bridgeman. He came here in the early '30s and engaged in cabinet-making for some years, when, owing to injuries received in a fall, he was obliged to abandon that trade and take up lighter work. The profession of dentistry appealed to him, and his superior skill soon brought him success in this profession,

which was then in its infancy. The work of the early dentist consisted mainly of extracting teeth, and making and fitting artificial ones. The art of prolonging the life and usefulness of teeth by filling, crowning, or bridge-work, came later in the growth of dentistry; but Dr. Bridgeman kept pace with the advancement of his profession, and was quite abreast of it in his day.

Among other resident dentists were Dr. Frederick Rich, who came here from Black Creek, about 1860, and who remained only a few years; and Dr. Roy Jones, a representative of a prominent early Remsen family. In former times there were many visiting dentists, who came by appointment, or regularly on specified days.

Unquestionably the person of most local prominence of his time in Steuben township was Dr. Daniel Roberts. Many and marvelous are the stories told of this man, some of them rivalling "The Arabian Nights Tales" or those of Salem witchcraft days. If he in his day was averse to the opinion entertained by many of his superstitious fellow countrymen regarding his possession of supernatural powers, he at least took no steps to controvert that belief. In reality, he may not have been aware of the full measure of mysterious happenings that were attributed to him as wrought through his influence with those invisible agents alleged to be under his control; but certainly on one occasion, as we shall show, he directly asserted that he possessed such powers; and there were those with whom he was in close relation who were wont to recount many wonderful things that he was thought to have brought to pass.

Dr. Roberts was born in the parish of Llaniestyn, Carnarvonshire, Wales, in 1775, and in his early years

was a student at the famous Lampeter School, one of the most noted preparatory schools in the Principality. He came to this country in 1818, landing at New York, and thence directly to Steuben, where he located about a quarter of a mile north of Ty Coch Corners, on the west side of the highway. His reputation for communion and fellowship with the "Powers of Darkness" had preceded his arrival in America; for it was related of him that a poor widow, belonging to his parish in Wales, chanced to lose a sheep, and, having great faith in his divining powers, appealed to him concerning her loss. He quietly told her to be comforted, that she would get her ewe back on the following Sunday if she would be at the parish church. Accordingly, when the people of the little Welsh hamlet had assembled for worship on that Sunday morning, they were amazed to see the one who later was proved accountable for her misfortune enter the assemblage with the sheep across his shoulder; and he was none other than a leader in the church.

Among the passengers in the vessel with Dr. Roberts on his voyage to this country was John Hughes with his family, father of the late Deacon Hugh Hughes, of Remsen. From New York they, with several other families, came by boat to Albany, and thence with their goods were transported by wagons. They would put up at an inn as night overtook them, the wagons containing their effects being left in the inn-yard, or under an open shed, with two men of the party delegated to guard them. One night, it so happened that John Hughes and Dr. Roberts were selected to keep this watch, and, after smoking and visiting until all about the inn and stables was quiet, Dr. Roberts proposed to Mr. Hughes that they make

themselves comfortable and get some sleep. To this the latter demurred, saying that they had been chosen to watch the wagons, and if they slept, some one might carry away their goods; and the doctor replied: "If they do, I shall go to my books, and they will be glad to restore them to us." The inference was that he possessed books of magic, and that by reading certain passages from them he could invoke, as did the Witch of Endor, spirits from the depths which would be forced to do his bidding.

Here are a few of the many stories current in years past among the superstitiously inclined, and which are sometimes retold even in these days.

The one that made the deepest impression on our juvenile mind, and rendered us truly thankful that no man in these parts possessed such wonderful powers in our day, ran something like this: A number of truant boys, tempted by the fruit with which the Doctor's apple-trees were loaded, stealthily crept into his orchard and helped themselves. While returning to the road with their plunder, and just in the act of climbing the fence, they glanced toward the house to see if they had been detected, and beheld the doctor looking at them from a window. Immediately all were transfixed, and remained in that condition, each with a leg on either side of the fence, until the doctor came to them with a reprimand followed by words of good advice, after which he released them from the spell and bade them go.

The doctor's brother, Robert Y Gof (Robert the Blacksmith) came to this country with him. He was a man of powerful physique and a skillful veterinarian. Once he related the following circumstance to a man well known to the writer, from whom we received the tale: The doctor requested his brother

to accompany him to the barn one midnight, where by the light of a tallow candle, he drew a circle with chalk upon the barn floor, and both men stood within the circle thus drawn. The doctor then read some jargon from a book which he had brought with him, and immediately there came a sound as of falling hailstones upon the roof, and dark, shadowy objects appeared in the gloom all about them, though none ventured within the charmed circle where the two men stood. What mission the doctor dispatched these imps upon after summoning them to his presence, the brother failed to explain. Possibly he sent them to bail out his well with sieves, as was the case with one whom we have heard of, who, being a novice in the business, had acquired the art of calling spirits into his presence, but not the power to dismiss them.

Another story related of him is that, having occasion to visit a town in one of the counties north of us, he stopped for a night at a tavern where the accommodation afforded was decidedly bad, and the price demanded in settlement excessively good. He paid without protest, and returning to the dining-room then deserted, wrote with a piece of chalk a sentence upon the chimney above the mantle; and started on his journey, which was being made on foot. Presently, one of the maids entered the room, and seeing the chalked characters upon the chimney attempted to read them, when she immediately began involuntarily to dance. Her mistress soon appeared, and reading the sentence, likewise began to dance. At this stage the landlord, hearing the unusual racket and the wild ejaculations of the dancing pair, stepped into the room, and casting his eyes upon the mysterious marks, his heels also instantly began to clatter upon the bare sanded floor, in unison with those of his wife

and servant. Being of a plethoric temperament, his breath soon showed signs of failing; so, while a little of it yet remained, he made use of it to call his stable-man, whom he besought as he valued his legs not to read the sentence upon the wall, but to go with all possible speed after the man who had lodged with them and beg of him to return. The stable-man, mounting a horse, started in pursuit of the doctor, whom he soon overtook, and to whom he related how the devil had taken possession of his master's household, stating that he had been sent to beg him to come back and release them from the power of his Satanic Majesty. The doctor quietly told him to return and simply erase the characters chalked upon the wall and all would be well; but to tell his master never again to charge so exorbitant a price for such poor accommodation as he had furnished him.

Previously to 1820, in a log house on the hillside a little more than half way between Remsen village and Capel Ucha' and some sixty or hundred rods north of the road, there lived one Robert Jones (Y Bala). The family of Mr. Jones once placed on the grass near the house some fleeces of wool to bleach. When they arose on a morning, they discovered that two of the largest fleeces were missing; and soon some one passing along the highway observed them spread over the tops of two large elm trees standing on either side of the road, in a direction about opposite Mr. Jones' house. The fleeces were beyond regaining, so remained there until time and the elements removed them. By what agency they were carried to their lofty perches, and with such nicety spread upon separate trees, was beyond the ability of anyone to explain; though Dr. Roberts was given the credit for bringing about the strange occurrence.

There was one known to the community as "Black Sheriff," who lived in a small house opposite "Store Felen," on the north of the road leading to Sixty Acres. He was a lover of spirits of another sort than those Dr. Roberts was reputed to be familiar with, and his house became infested by swarms of rats, said to have been directed to him by the doctor. Had the man seen snakes instead, as men of his habits sometimes do, no doubt the illusion would also have been attributed to the same agency.

The doctor's wife once related the following circumstance to a lady whom we knew: On a certain day he suggested to her that she prepare an early dinner, saying that a stated number of strangers—whom he described minutely, together with their horses and style of vehicle—were on their way from a distance to see him. These people, she said, whose coming he could not possibly have had intimation of by any ordinary announcement or communication, arrived an hour or two later, as he had predicted, their appearance according perfectly with his description.

It is told that a woman of a distant city, in indigent circumstances and afflicted with an ailment that baffled the skill of physicians in her locality, was advised to see Dr. Roberts. By reason of her poverty, she was unable to make so extended a journey; but her friends and neighbors kindly made up a purse sufficient to defray the cost of the trip and to pay the doctor's fee. All this was unknown to anyone here, but eventually the woman arrived in her husband's care, having made the journey by wagon. After a course of treatment she began to improve, and finally was considered cured. Then the couple secretly departed for their distant home, neglecting to compensate the doctor, or even to thank him for the serv-

ice he had rendered them. However, not many weeks had elapsed before they again appeared at the doctor's, the woman afflicted as before, and soliciting his aid; but he quietly observed that if it were a permanent cure they expected him to perform, they better pay him at least a portion of the money their friends had donated for the purpose. The delinquency was remedied, it is said, and a permanent cure effected.

On one occasion an acquaintance called on him, reported the loss of a set of double harness that had been stolen from his barn, and asked him to aid in its recovery. After giving attention to the man's story, Dr. Roberts told him to return on a certain day and hour. Knowing fairly well who were the dissolute characters within a radius of several miles, the doctor notified each of these to be at his house at the hour of the appointment he had made for the man who had lost the harness. Upon their arrival they were all ushered into one room, when the doctor invited them to be seated, and explained his purpose in calling them there. "Mr. ——— here" he said, "has lost a set of double harness, and one of you has stolen it. Now, when I count three, I want every one of you to stand up; and if the one who stole the harness stands up, he will immediately fall dead." When he counted, "one, two, three," they all stood up but one.

Another instance of the doctor's shrewdness in detecting the wrong-doer, and compelling the thief to restore to the rightful owner what he had purloined: On an occasion when several men were in a room together waiting to interview the doctor, one of their number approached him with the statement that his watch had been stolen since he came into the house. The doctor told him he hardly thought it possible

that any of those present could be guilty of such an act, for he knew them all; but the man persisted in his claim, insisting that he had taken the watch out of his pocket after coming into the house to ascertain the hour. As it was late afternoon in the season of short days, the doctor, by failing to wait upon them and otherwise filling in the time, detained them there until dusk, when he ordered candles brought in.

Presently he called his son, William D., then a small lad, and instructed him to bring into the room a three-gallon iron pot that stood outside near the door, which Mrs. Roberts had used that day in steeping over a wood-fire in the fire-place some herbs for the doctor's use in compounding his remedies. The pot was brought in and placed bottom upwards under the table. Then he quietly instructed the son to bring in a rooster from the barn, which he placed under the pot, all present marvelling greatly at the procedure. He then told them that a gentleman present had lost a watch since coming into the room, adding that he disliked to believe that any of their number could be guilty of so culpable an act as to steal it; but to satisfy the man who had lost the watch, as well as for his own satisfaction, he wished to determine whether it had been stolen in his house. He then put out the light of the candles, and requested them all to approach the table one by one, each to lay his right hand upon the upturned bottom of the pot, pressing the palm firmly against it; stating that if either of them were guilty of having stolen the watch, the rooster would immediately crow when that man put his hand upon the pot. So in the dusky room they drew near the table, and, reaching under it pressed each a hand upon the kettle; but the rooster failed to crow. The doctor then relighted the candles, and pass-

ing to each of the men in turn asked that he be permitted to examine his hand, which he found covered with pot-black; but, finally he came to one upon whose hand there was no smut. To this one, looking him keenly in the eye, he held out his own hand saying, "give me the watch." The man immediately took it from his pocket and handed it to the doctor. The culprit had feigned to do as the others had done, but being fearful that the rooster might crow if he laid his hand upon the pot, had very carefully avoided touching it, to his undoing.

These Doctor Roberts stories are purely traditional, and the present generation naturally disclaims agreement with or belief in their supernatural side. They are simply the tales of the time. The doctor was possessed of strong personal magnetism, however, and may have had developed in him to an unusual degree what in modern times is called the power of clairvoyance or hypnotism. He was a man well-read for his day, with a strong delectation for the occult, as is proved by some of his books and manuscripts that have been shown the writer. It was about this time that there had begun to be developed on the Continent of Europe—and the fame of it spread throughout the British Isles and America—knowledge of a latent power or inherent force thitherto generally unknown or imperfectly understood. Frederick Franz Mesmer had startled the civilized world by his discoveries and experiments. These phenomena, though not yet within man's comprehension or rational judgment, Doctor Roberts may have been aware of; and possibly he used the power of hypnotic suggestion, which in our day science recognizes and is putting to practical use; though he had not found the beneficial medical uses to which it could be applied, and hence

had not the ability to advance it in the interest of humanity as he would have liked.

That he was able to do some things which to his superstitiously inclined neighbors were unaccountable, is certain; hence, perhaps, their willingness to ascribe to his power or influence all local happenings for which they could not readily assign a natural cause, thus imputing to him the power of sorcery. At any event, all that transpired here in his day bordering on the mysterious, or of a nature beyond the comprehension of the simple country folk, was attributed to the supernatural powers believed to be vested in him. Nor does this seem in any way remarkable, when we reflect that belief in the fanciful, mystical powers such as those attributed to him was almost universal. Through centuries, even up to a comparatively few years of his time, the countless vagaries and disguises of mysticism had inspired a belief in witchcraft, which for fifteen hundred years was prevalent in Europe. Luther, Calvin, Wesley, and the Puritan divines believed in it. Blackstone thought it undeniable. It was held to be proved by the Bible, in that it says, "Thou shalt not suffer a witch to live." Its truth was attested by any number of confessions, and the most varied and seemingly ample evidence.

The doctor is said to have been a whole-souled, generous-hearted, charitable man, who did much in the way of medical service for which he received very little return. As a physician he was marvelously successful, his reputation extending to distant localities, especially to those districts peopled by his own countrymen; and patients came to him even from Vermont, and from many parts of Pennsylvania, for consultation and treatment. It is related that the

highway on either side, from his house to Ty Coch Corners, a quarter of a mile distant, was frequently lined with vehicles, so numerous were the calls on his skill made by people from distant places. Personally, he is described as a man of large frame who dressed in knee-breeches and buckle-shoes, and was characterized by quaint sayings and a droll wit. On one occasion a Dr. ——— of Trenton called on him, and, after the usual exchange of common civilities, observed: "They tell me, Dr. Roberts, that you almost raise the dead." To which he gravely replied, "Well, they tell me that you do, quite." Dr. ——— had been suspected at Trenton of robbing graves. Another brother practitioner once called, announcing that he had come to borrow the best book he had—a work ostensibly in the realm of medical science. Dr. Roberts retired to an adjoining room, presently returning with a copy of the Bible, which he placed in the hands of his caller.

Dr. Roberts died September 13, 1820, aged forty-five years, only a little over two years after his arrival here from Wales. His death was a serious loss that was keenly felt, not only in the infant settlements within a radius of many miles, but in distant communities. For months after his death the afflicted from a distance would arrive here, only to learn of his decease. His widow continued the doctor's local practice quite successfully for many years; and their son, William D. Roberts, showed much medical skill, though he never became a practicing physician.

THE SINGING MASTER

Closely following on the trail blazed by the itinerant preacher came the singing teacher, whose work was an important and necessary adjunct to the labors of

the former. Like the minister he traveled from place to place, teaching in classes the elements of vocalism; and as congregational singing was the vogue in all religious meetings, his work indeed was needful. There were but few hymn-books in the possession of the people, and in any gathering for worship perhaps there might be found only one, and that in the hands of the minister; or possibly there would be none, in which event the minister would recite several stanzas of a hymn from memory, after which, whether reciting from memory or reading from the book, he would repeat the first two lines, announcing the meter—long, short, common or proper—to which the hymn should be sung. After these two lines had been sung, the singing would rest while the minister gave out two more lines, and so on in this manner to the end of the hymn. This was called "lining the hymn." To start the singing, the leader must needs get the "key" or "pitch" by the aid of his "tuning fork," after having determined in his mind the tune he would select, when, with a few earnestly whispered necessary directions to his chief supporters, supplemented by supposedly intelligible nods and facial expressions to others of the assembly who had loud if possibly not musical voices—such nods and expressions meaning to convey that they were expected to fill the breach if others should falter or break—he was ready to begin.

To "lead the singing" in a gathering of this kind was counted an important position, second only to that filled by the minister himself, and the leader not only felt, but usually showed that he fully realized the importance and onerousness of his duties. And he was always a brave and resourceful man; for if it were found after singing a few measures, that he had

selected for the hymn announced a tune that failed to fit its meter, nothing daunted he would immediately stop for a fresh start in another tune of correct measure. Or as would sometimes happen, if the discrepancy between the meter of the hymn and the tune selected were not too great, so that by slurring a syllable or two in each line or in every alternate line he could partially conceal the defect, he would proceed boldly, covering so adroitly that few of the singers even realized that the tune had been stretched to the verge of "ripping", in order to make it fit the hymn.

Among the singing teachers who came here to give instructions were Rev. Aaron Adams, Austin Ward, and a Mr. Peters, the last of whom taught a large class at Capel Ucha' between 1825 and 1830. The late Rev. Erasmus Jones taught here in the early '40s. In the winter of 1859–1860, a Mr. P. N. Glidden, of Elbridge, Onondaga county, used to drive from his home to Utica, and thence north as far as Boonville, making semi-monthly trips, teaching classes in several of the larger villages along the route, Remsen included. The late John D. Prichard, of Remsen, well versed in the vocal art, at various times taught singing here.

Musical instruments were a rarity in the early days, represented simply by fife and drum, used chiefly to fan the flame of patriotism in the settler's breast on Fourth of July and training days; and the violin of the local fiddler. Under the artistic sway of this musician's practiced arm, its strains were occasionally devoted to lightening the hearts and expending the surplus energy of the young and "frivolous," in a few evening hours spent in the measured steps of the dance. But such diversions necessarily offended the

moral sense of the older and more sedate, who placed dancing in the category of "deadly sins." Even the use of church organs was strenuously opposed by some of the older officers of the churches. We have in mind one venerable deacon who steadfastly opposed such innovation, though after years of persuasive argument he finally consented to the purchase of one by the Sunday school, but obstinately refused to permit its use at any other service. Nevertheless, at his death a public funeral was planned as a becoming token to one of his long residence and wide acquaintance in the community, for which an extended musical program was arranged—but, alas for respect in the younger generation for the cherished sentiments of the older—the despised organ was brought into service at the deacon's funeral, where, placed in a position of honor in the gallery, with pompous swell of bellows and triumphant tone it led and sustained the singing throughout, and had it been human, of course, would naturally have gloried in the victory it had won over its arch-enemy.

Among the Welsh who settled in and about here there were many, especially the men, who possessed voices of rare quality and richness, some of whom had had advantages of voice culture in their own country; for singing is second nature to the Welshman, and he is a chorister by all his traditions and training. In later years nearly all the Welsh churches have been noted for good congregational singing. Of the Congregational Church, Robert R. Roberts and family, and the family of the Rev. Morris Roberts were noted for skill and excellent voices. The David Prichard family and others of the Baptist church were gifted in this respect, as were Mrs. W. N. Davis

and Robert Jones, of Bethel, and many others, all of whom gave freely of their services.

THE MILITIA

Militia affairs were important functions in early days. The act of Congress organizing this body was passed May 8, 1792, and continued in effect for more than a century. However much it may have been violated both in letter and spirit during later years, it nevertheless was lived up to in early times with conscientious endeavor. By its terms, every captain was to enroll within the bounds of his company every able-bodied male citizen of his district between the ages of eighteen and forty-five years, who, upon due notice of such enrollment, was to provide himself "with a good musket or firelock of a bore sufficient for balls of the eighteenth part of a pound; a sufficient bayonet and belt, two spare flints, a knapsack, a pouch with a box therein to contain not less than twenty-four cartridges suited to the bore of his musket or firelock, each cartridge to contain a proper amount of powder and ball: or, with a good rifle, knapsack, shot-pouch and powder-horn, twenty balls suited to the bore of his rifle, and a quarter of a pound of powder." Each commissioned officer was to arm himself with "a small sword or hanger and 'spontoon'." Each guardsman was required to furnish at his own expense these weapons and accoutrements.

While Congress retained the power of calling the militia into the service of the United States, it expressly delegated to each state the authority for appointing its own officers, and for training the militia according to the discipline Congress prescribed. The officers generally took great pride in the soldierly appearance of their men, and instead of indulging in

all sorts of military antics, were disposed to teach them to keep their toes pointed at a proper angle and to hold their arms with the gravity of Macedonians. The militia body was respected, and men of reflection beheld in it a great bulwark of defence against possible enemies of the republic. The plume, the epaulet, the sash, were badges of honor. To be an officer in the militia was a position to be sought by any self-respecting man. The captain became a man of more consequence than he would have been without the right to command forty of his neighbors to ground arms, and to keep their eyes right.

On training days in Remsen, the local companies rendezvoused at the "Upper Tavern," where they formed in line and marched up and down the main street, then wheeled east across the upper bridge to the lot now occupied by the depot. Then began the drill in old style army tactics, which, simple as they were, needed a powerful sight of hard words and patience on the part of the drill-officers; for each succeeding training day brought out a fresh lot of raw "plow joggers," who knew as little about military evolutions as they did about rendering a classical symphony. However, after consuming much time and wasting an immense amount of vital force and choice language, the drill-masters finally brought the men to such a degree of united control over their legs as would enable them to march in tolerably straight ranks, though they never attained the solid precision of regulars.

But "General Training" was usually held at Trenton, and was the great public event in the days of "Auld Lang Syne;" for which occasion the hotel-keepers in that aristocratic burg made extensive preparations in the culinary line—roast pig, baked beans and brown bread—while booth-keepers baked stacks of ginger-

bread and brewed quantities of spruce beer from spruce, dandelion and wintergreen "direct." The militia soldiers furbished up their rifles, muskets and shotguns; captains had new gold and silver lace sewed on their uniforms, and cockades fastened to their stovepipe hats. If fair weather prevailed, the whole country-side turned out, wagon loads of people came pouring in, fifes and drums were heard in all directions—and these martial instruments assembled together made all the uproarious din they are so capable of producing.

But these days of patriotic demonstrations were followed by a period of inertia or retrogression in matters military. Owing to a gradual lack of interest in discipline and drill on the part of the men, militia training here became demoralized before 1840. And as the country was rapidly increasing in population, the uselessness of requiring active military duty from the whole body of citizens was obvious, and felt to be an unnecessary burden; notwithstanding the United States Militia had constituted the bulk of the fighting force in the war of 1812.

Among those in Remsen who received appointment to office and were thus endowed with military titles that adhered to them through all their remaining years of life, and conceded by common accord to be most deservedly borne as marks of distinction and honor, were: Colonels, Mather Beecher and Griffith James; Majors, Andrew Billings and Samuel Dustin; and Captains Zalmon Root, Russel Fuller, William Rockwood, Nathaniel Rockwood, Jr., and Thomas Abrams.

THE COLD SUMMER AND GRASSHOPPERS

The year 1816 was known throughout the United States and Europe as the coldest ever experienced.

January was so mild that most persons here allowed their fires to go out, except for cooking purposes. There were a few cool days, though most of the time throughout the month the air was mild and spring-like. February was also mild, though some days were colder than any in January. The first week in March was inclined to be windy. April came in warm, but as the days grew longer the air became colder, and by the first of May there was a temperature like that of winter, with plenty of snow and ice. During this month the young buds were killed by frost; ice formed half an inch thick on ponds and rivers; corn was killed, and the fields were replanted again and again, or until it became too late to raise a crop; and when the last of May arrived, all new vegetation had been killed by the cold.

During the first week in June, snow fell almost with the violence of a winter storm, so that it laid from one to three inches in depth over the whole face of the country. Frost and ice were common during the whole month, and almost every green thing was killed. July came in with ice and snow, and on the Fourth ice as thick as window glass formed throughout New England, New York, and in some parts of Pennsylvania. To the consternation of everybody, August proved the worst month of all. Almost every green thing, in this country and Europe, was blasted by frost. There was great privation, and thousands of persons would have perished had it not been for the abundance of fish and wild game. From the 5th to the 15th of September came the mildest weather of the season, while October was remarkable for its cold nights. Snow fell on the 18th of the latter month to the depth of eight inches. It lodged upon the trees, then rain fell and froze upon it, forming so

heavy a weight that the branches were unable to sustain the great load, and forest and fruit trees were badly broken. November was in keeping with her sister months, when sufficient snow fell on the 10th to make good sleighing, and on the 12th the stage passed through here on runners. December was slightly more favorable.

Naturally there was very little hay gathered in 1816, and this was mostly fed to stock before winter set in; and when winter proper came, the settlers turned their cattle out to browse on hemlock boughs or anything they could find to sustain life. Capt. Simeon Fuller, of Steuben, gave much of the hay he had gathered, and some which he had carried over from the previous year, to those who were unable to buy; while those who came to him with money to pay for the accommodation, he sent elsewhere. After his supply was exhausted, he turned his own cattle out with those of his poorest neighbors, to pick their living as they could.

In direct contrast to 1816, was the year 1827–1828, when there was no winter.

The year 1820 was fraught with a most discouraging outlook to the inhabitants here owing to a plague of grasshoppers. Like the locusts of Egypt, they threatened to "devour every green thing," and various means were resorted to in efforts to exterminate the pests. One Welsh settler informed his neighbors that he had discovered a means whereby he thought the plague might be checked. He said he had built a fire under a caldron kettle filled with water, and when the water reached the scalding point, he drove the grasshoppers into it.

A pious dominie, whose farm bordered the Cincinnati creek, sought to rid his fields of the invaders by

making a straw rope of great length, and going to the side of a field most remote from the creek, he held one end of the rope while his son held the other, and they thus walked together toward the stream, dragging the rope after them, hoping by this means to force the grasshoppers into the water. They had proceeded but a few yards when the dominie, looking back and seeing the air so filled with the hopping and flying creatures that the sun was darkened as by a cloud, in despair dropped his end of the rope saying, "My son, it is useless to fight against the Almighty;" and then, in the words of Eli of old, piously exclaimed, "It is the Lord's will, let Him do what seemeth to Him good."

MURDERS AND GHOSTS

In early times every well regulated community had its haunted house, or haunted locality, a reputation usually gained in consequence of some crime perpetrated or alleged. Remsen came early to the front in this respect. About 1796 there appeared here on horseback a man named James Bull, brother of the pioneer Amos Bull, who was said to have brought a considerable sum of money with him. After a brief call at the house of one of the settlers in the eastern part of the township, he resumed his journey on the way to a hundred-acre farm he had recently purchased but not settled upon, located in the northwest corner of Lot No. 95 of Remsenburgh Patent. His journey led him east of Fairchild Corners, through a deep hollow filled with densely growing trees and undergrowth that crowded closely upon the rude, narrow bridle path. So thick was the growth of trees and so dense the foliage, that the sunlight, even at midday scarcely ever penetrated there. In this dismal place the rider was murdered, and ever after it was

called "black hollow," or the "haunted place," and many grewsome tales were told of spectres seen there.

Years after, it was said, an old man on a bed of sickness and supposedly near death, sent for a neighbor and confessed to having committed the deed. Whether the murderer died of this sickness, or whether he continued to live and suffer remorse for his crime, is to the writer unknown. At least no effort was ever made to bring him to justice.

About the middle of April, 1841, three young men were sent out to fell trees on what was known as the "Wetmore Lot," near the farm of the late Chester Kent. One was a colored man, about twenty-five years of age, named William Johnson, and commonly called "Black Bill." The others were Tom Williams and a man named Rowlands. All being somewhat intoxicated, they soon became involved in a quarrel, the colored man was killed and his body thrown into a pool of water.

His companions fled, disappearing from these parts, and no measures were ever taken to apprehend them. Johnson's body was found and buried in Fairchild Cemetery; but was exhumed at night and carried away, it was surmised, for dissection purposes by doctors living in Remsen, and secreted somewhere within the village. The fears and credulity of the people were so worked upon by the many "ghost stories" circulated, that every barn, shed and abandoned loft was claimed by different ones to furnish a hiding place for the body, until children and timid women feared to go out after nightfall. Indignation was roused to a high degree, and threats having been made to search for evidence to use against those suspected of having committed the act, the body was secretly carried back and hurriedly buried. Shortly after, a

young woman while walking through the cemetery was terrified at discovering a hand of the corpse protruding from the grave. Notice of this fact was given the town authorities, and again the murdered man was given decent burial.

One of our authorities for this narrative says that Johnson was a slave, owned by James Sheldon. Another says that he was owned by 'Squire Samuel Sizer, of Steuben. Slaves being "portable property," both statements may be correct. Still, since the institution of slavery had ceased to exist in the State of New York several years prior to the death of Johnson, it is clear that he was not a slave at the time of his death; though either or both of the men mentioned may have owned him at some period before he was liberated by legislative enactment.

CURRENCY SCARCITY

Much inconvenience was experienced from lack of currency, a condition that of course prevailed throughout the whole country during the early years of the republic, and threatened the very vitals of every commercial enterprise in the land, both great and small. For many years not only the tradesman, but the craftsman as well, was forced to resort to barter and exchange. Hides were tanned on shares, the miller took toll of grist, the blacksmith exchanged his work for products of the farm, and the carpenter received in payment such commodities as his employer had to offer—hay, wood, grain, lard, butter or pork.

It was during this period that a farmer of Steuben, his family having outgrown the accommodations of his domicile, called a carpenter from the village and explained to him the changes he desired to make in

his house. After carefully going over the matter together, the farmer asked for an estimate of the cost. The carpenter scratched his head in serious deliberation for a time, and then, turning to the farmer, abruptly asked: "How much pork have you got?"

Although men of various trades early began to locate here, the settlement was not large enough to afford them adequate employment, and, as we have previously shown, artisans in the newer settlements were oftentimes compelled to travel great distances to obtain work. In 1816, Robert M. Jones, a mill-wright and carpenter, and John G. Jones, a stone-mason, having heard that Le Ray de Chaumont, the French nobleman who had settled a colony of his countrymen on his estate in the present County of Jefferson, was about to erect mills and build a number of houses for his tenants, walked from Remsen to Le Ray's purchase, a distance of eighty miles, only to learn that the nobleman had deferred his plan of operations until the following year. He showed them every courtesy, kindly provided for them until they were ready to return, and expressed deep regret that he was unable at that time to give them employment.

To secure work upon the Palatine bridge across the Mohawk river when that structure was building, these same men walked the entire distance, about fifty miles, carrying their tools upon their shoulders. Starting from Remsen, they took the State road through Prospect, Russia, Herkimer and so on traveling all night, arriving at Palatine to commence labor with the rest of the workmen at sunrise, and continued at their task until sundown.

A stone-mason of Remsen was traveling on foot in search of employment accompanied by his helper.

Some distance north of Boonville they secured the building of an out-of-door bake-oven. When about to put the finishing touches on the structure, after several days' labor, the mason noticed that it had begun to settle, causing the walls to crack, threatening immediate collapse. He hastily called his helper's attention to the fact, directing him to gather up the tools as quickly as possible and start for home, while he should go into the house to collect their pay. This was done, and the mason soon overtook his helper on the road. But they had not traveled many miles before the irate employer came in pursuit of them on horseback. He told them that the oven had fallen to the ground, and demanded that they return at once and rebuild it in a substantial and workman-like manner, or refund the money he had paid them. The mason promptly told him to go to— the Tropics, or some other place of reputed high temperature— adding that he "did not warrant that oven to stand forever." A true story, but rather a sad commentary on the honor of this particular mason.

MINE PROSPECTORS

Our settlers were natural and indefatigable explorers. After they had duly scrutinized the surface of this particular "neck o' woods," and disfigured the earth's comeliness by slashing her rich mantle of choice timber, leaving her disfigured with the blackened patches of their new clearings, they forthwith must delve into the recesses of her secret chambers in search of further treasures that might be appropriated to their use.

About 1831 or 1832, William Platt, then well advanced in years, excavated and drilled in search of coal at a point about forty rods south of the present southern boundary line of the village, on the west

side of the turnpike where there was an aperture or gap formed by the bursting of a spring at some former period. Notwithstanding his age, Mr. Platt did the work unaided, digging, drilling, and removing the earth in a wheelbarrow to the east side of the highway, until he thus reached a depth of many feet; but after penetrating the surface drift, he found only the underlying stratum of lime-rock that forms the bed of the Cincinnati at that level of the stream. Having satisfied himself that there was no coal there, he laboriously wheeled the earth back and nearly refilled the excavation, which of late years has been a receptacle for cobble-stones collected from the adjacent land.

About this time or possibly earlier, Robert M. Jones was building an addition to his house located a mile south of the village, and had at work digging for foundation a man named Reese, a miner from South Wales, who thought that the nature of the soil indicated a deposit of coal at no very material depth, so he suggested that he be allowed to continue the excavation, his compensation for the labor to bide the result. He was permitted to go ahead with the work, with the ostensible purpose—to the curious—of placing in position a water-power wheel for churning; a powerful volume of water flowing from a spring on the hill-side above making this explanation plausible. After digging to a considerable depth and finding no indications of coal, all further effort was abandoned.

In Steuben on the road leading south from Store Felen, near the Fuller farm, lived John T. Hughes. He became impressed with the idea that there was a stratum of coal underlying his property. So he employed to do the drilling a young man named Daniel Roberts, son of Robert Roberts (Y Gof), who by the

way was a giant in stature and strength, noted for his great physical endurance and skill in many athletic feats. This work was done in a ravine between the Fuller and Hughes farms, and one whole summer was devoted to it, but without revealing any evidence of a coal deposit.

EARLY SPORTS

The popular games of the present generation, such as base-ball, foot-ball, basket-ball and others of lesser import, were of course unknown here. Sports were simply what the name implies, and were esteemed only for the amusement or pastime they afforded, or as a means of physical development, or for the acquirement of the skill and dexterity that would enable one successfully to meet an adversary at wrestling, boxing, jumping, foot-racing and other athletic exercises. Had a prophet then arisen and proclaimed that a day was approaching when games would be exalted to the dignity of a "profession," and that the reports of these games would fill the columns of innumerable daily newspapers to satisfy the impatient and hungry interest, of not only the youth but many grey-haired men and matronly women of the land, such a prophet would have been discredited beyond comparison. It was so late as the years immediately succeeding the civil war that the game of base-ball was introduced here, if we omit a game known as "old cat" that was the popular ball game among the boys previously.

Being remote from any considerable stream or body of water, the youth of the locality were deprived of the healthful and pleasurable recreations that a river or a lake affords. Their only aquatic diversions therefore were confined to disporting in the "swim-

ming holes," where the boys of each generation from the earliest settlement to comparatively recent years, we believe, enjoyed this sport; and carried away with them on occasion, to be borne in patient and silent suffering, the cross of a sun-blistered back, sometimes as a penalty they believed for disobedience. But each summer the dog-star in attendance on the sun in his daily circuit appeared all too soon, and with the arrival of dog-days, the pastime of swimming ceased for the season; for to indulge in the sport after this period was popularly believed to be conducive to fevers and other maladies.

In reference to the most popular "swimming holes," of which there were three—all of them in Cincinnati creek—two are allied with circumstances of early historic interest. One was located a quarter of a mile north of the village, and was known among the boys as the "Upper Swimming Hole;" another was about the same distance south of the village, and was called the "Baptising Hole," from the fact that immersions were solemnized there as early as 1806, and it served this purpose at intervals as late as 1858, though other places in the stream equally suitable were sometimes chosen for these ceremonies; and the third was the "John Mac Swimming Hole," a mile south of town and just below the bridge, on the lower road leading to Prospect. At this place John MacDonald, the earliest stone-cutter to locate hereabout, quarried from the bed of the stream the hearth-stones and chimney-jambs for the first houses built in the village and vicinity, and also cut out material for tombstones, which he carved to mark the last resting places of a number of the pioneers and early settlers. Consequently there was left in the bed of the creek whence this material was taken a cavity of considerable depth,

though of no great area; and here the more venturesome boys dived off the rocks above into the dark, cool waters, glorying in the achievement which made them akin to heroes in the eyes of their more youthful or less courageous companions.

GUNPOWDER PLOT

Back in the '40s there came to Remsen a practicing veterinary, claiming he was what in our day might be styled a "specialist" in the treatment of "ring bone" in horses, and hence soon was dubbed the "Ring Doctor." However, evidently believing that he saw an opportunity for an easier and more rapid manner of acquiring money than by his alleged profession, and his cupidity getting the better of the little moral sense he possessed, he conceived the idea of establishing a resort that this community would not tolerate, and forthwith began the erection of a house for this purpose.

Rumors of his nefarious design began to be whispered about, and several of the foremost men of the place determined to thwart the scheme. For this purpose a plan was formulated by them that might properly be termed "a gunpowder plot." The truth of the rumors circulated was verified, soon after the building the "doctor" had erected was completed. A merchant of the village contributed gunpowder, which was placed under the unoccupied house at night, and a certain blacksmith applied a lighted fuse. While the fire was slowly eating its way toward the gunpowder, some of the men engaged in the plot—about twenty in number—hurried to the "doctor's" lodging place, some hundred rods or more away, and roused him from his slumbers in time to see his house and hopes vanish in a flash more brilliant than had ever illumined

the picture of his dreams, and to hear the falling timbers of his new building sound the knell of his vile project. He immediately left for parts unknown, never to return.

FIRES AND FIREMEN

The Peter Becker Inn, later conducted by William Platt, was burned previous to the year 1800, and doubtless was the first building consumed by fire here. The next building destroyed was before 1820, also an inn or tavern, kept by Joseph Halstead and located a little south of the Steuben road corner. In March, 1840, the Phelps saw-mill was consumed, and in January, 1848, the dwelling and blacksmith shop of Hugh Thomas was burned, together with another blacksmith shop, which stood south of that owned by Mr. Thomas. The upper tavern was destroyed by fire in the winter of 1857–1858, and about a year later the residence of Mrs. William Evans, north of the Phelps property was burned. The building which had once been the fulling and cloth-dressing mill owned by John G. Jones, just south of the village on the bank of the creek, was burned about 1860. In November, 1866, the hotel barns and sheds of Jacob Lewis were burned, also a house which adjoined the barns on the south. On January 17, 1867, the stone store, two framed stores, and an adjoining dwelling were burned. About 1869 or 1870, the blacksmith shop of Rowland Anthony, at the south end of the village was burned. A year or two later, what had been the Beecher tannery, afterwards converted into a cheese factory, was in this manner destroyed. The first depot of the Utica & Black River railroad, built about 1855, was consumed by fire in the '70s, or thereabout. In May, 1892, the Baptist church, which

stood on Maple street, was burned, together with a dwelling adjoining on the south. A house built by Benjamin Beynon, of Alder Creek, as a home for his aged mother, located near the railroad in the south part of the village, was destroyed by fire.

A fire company was organized July 19, 1845, and the village trustees appointed the following as firemen: George P. Bridgeman, Morgan Owen, John Edmunds, Owen E. Jones, William L. Williams, William E. Lewis, Thomas Jones, Edward James, Henry Crosby, Griffith J. Griffiths, Isaac W. Roberts, Delos Beaurhyte, A. H. Doty, Francis Prindle and Seth Wells, Jr., who were ordered "to appear in uniform adopted by themselves." It was called "Engine Company No. 1." Isaac W. Roberts was chosen foreman, and a uniforn consisting of red coat, black trousers, and black tarpaulin hat was adopted. On the same date also, a Hook and Ladder Company was organized, with nine members, John T. Griffiths, foreman. A small hand-engine was procured from New York, and the village rejoiced in the possession of an efficient fire-company.

CASUALTIES

An itinerant shoemaker named Yates, who lived north of the village, was asphyxiated by the fumes from burning charcoal, while working at his trade in the home of one Thomas Williams, in Remsen township, October 21, 1840. The weather being cold, a pan filled with live charcoal was placed near him where he was at work, for the purpose of warming the room.

Humphrey H. Humphreys, a lad of eighteen, son of William and Catherine Humphreys, while at work in the Steam Mill in Remsen village, was caught in the machinery and killed, November 30, 1850.

About 1866 or 1867, Margaret Davis, a little girl about ten years of age, while walking with school companions on the railroad bridge which crosses the creek below the village, stepped to the edge of the structure to look over, lost her balance, and fell twenty-seven feet to the rocky bed of the creek and was instantly killed.

The first case of drowning of which we have any knowledge, occurred in 1823 or 1824. The victim was Mrs. Yates, wife of the shoemaker Yates before mentioned. She strayed from the road at night into the Platt mill-pond, about opposite Hemen Ferry's store, which stood just north of the present Dynes Hotel. There were no buildings at that time so far down on the east side of the street. A little son of Griffith Jones (Farm), about 1835, was drowned in the Cincinnati about a mile and a half south of Remsen, at the John MacDonald quarrying place. A lad named George Turner, son of a cabinet-maker who lived at the north end of the village, ran from his home to the Platt mill-pond, and while over heated plunged in the pond to bathe. He was taken with cramps and drowned. A little son of Dr. George P. Bridgeman was drowned in 1843, by falling into the creek a few rods north of the bridge leading to the site of the old Baptist church. About 1856 or 1857, Michael Stanton, an Irishman, who came here during the building of the Black River railroad, was drowned in a cattle-guard on the railroad, while returning at night to his home on the road leading from the Phelps saw-mill to Steuben. Henry Tyler, eleven years old, son of Sylvester Tyler, who had supervision of the Remsen Mills about 1859–1860, was drowned June 28, 1860, while bathing in the upper mill-pond, near the depot. Whitfield Jones, a young son of William

Jones, of French Road, was drowned while bathing, near East Steuben station, about 1869.

REVOLUTIONARY PENSIONERS

The following revolutionary pensioners on the government rolls, reported as living in Remsen in 1840, were Stephen Manchester, aged seventy-eight, residing with his son, Nathaniel; Amy Green, aged eighty, at the home of her son Eleazer Green; John Stebbins, aged eighty, at the home of his son, John Stebbins, Jr., and Enoch Hall, aged seventy-five. Reported as living in Steuben was Nathaniel Ames, aged seventy-eight; and in Trenton township, William Platt, aged eighty-one, who resided with Cyrus Cook; and Joseph Halstead, aged eighty years.

MISCELLANEOUS

Between the years 1835 and 1840, there came to Remsen a stranger named Percy, who posed as a world-wide traveler and explorer of extensive and blood-curdling experiences, claiming he had discovered within the wilds of Patagonia a tribe of Indians speaking a language that was unmistakably Welsh. His statements were so plausible that many were beguiled by his smooth tongue into believing that these Indians were really descendants of the "lost tribes" of Wales, who in 1170 came over with the Welsh prince, Madoc ab Owen Gwnydd, whom some historians have set up as a rival to Christopher Columbus for the honor of discovering America. Percy gave public addresses in the churches, and many contributed to a fund he was raising for the ostensible purpose of Christianizing and educating these long lost brethren. After departing with the money he had collected, he failed

to report progress in his noble and "self-sacrificing" work, nor indeed was he ever after heard from.

A miller named Leach, employed by William and John Platt, claimed to be a "seer," or was what in these days would be called a clairvoyant. He assumed to tell where buried treasure might be found, and thus aroused the curiosity and cupidity of a few, William Platt among the number. His assertions of ability to locate hidden pots of gold and silver gained such credence as to induce some to follow his directions, and a few of his dupes went so far as St. Lawrence county in search of the hoards supposed to have been hidden in various parts of that section during the war of 1812. On one occasion an excavation north of Remsen village was made, near a large boulder on what was formerly known as the Hough farm.

In January, 1840, was issued here the first number of the Welsh religious magazine, "Y Cenhadwr;" and about this time Robert Evans started in the bookbinding business, both having quarters in the Stonestore building.

The year 1806 was memorable and long referred to as "the year of the great eclipse, (y mlwydd yr eclipse mawr"), which phenomenon occurred in the forenoon of June 16, at which time stars were easily discernible, fowls went to roost, and twilight shadows covered the earth. The settlers were wont to declare that owing to that event, the succeeding summers until 1813 were cold and of shorter duration.

SECRET SOCIETIES

The only facts we have been able to gather concerning the early institution of a lodge of Free Masons in these townships, have been obtained from the minutes of the Grand Lodge, from which the following

extracts are made, though no record of officers or charter members could be found:—

"March 3, 1808.—A petition from a number of brethren to hold a Lodge at Trenton, in Oneida County, by the name of Rising Sun, recommended by Amicable Lodge in Whitestown, and certain objections thereto by the Worshipful Brother Lize, was read and referred to the Officers of the Grand Lodge to grant a warrant if they see proper.

"June 7, 1810.—A dispensation heretofore issued by the M. W. Grand Master to the brethren, who by their petition presented to the Grand Lodge on the third of March, 1808, prayed for a warrant to hold a Lodge by the name of Rising Sun at Trenton, Oneida County, and which was referred to the Grand Officers, was returned having expired, with the proceedings under the same, and the application for a warrant renewed, but the Grand Lodge being informed that the same objections to granting a warrant still existed that did at first, it was ordered that the reference before made be continued to the Grand Officers.

"Dec. 2, 1812.—Resolved, That the application presented on the third day of March, 1808, for a warrant to hold a Lodge in the town of Trenton, County of Oneida, by the name of Rising Sun Lodge, be granted, it appearing that the objections then made had since been removed.

"March 9, 1821.—An application from Rising Sun Lodge No. 228 for leave to change its place of meeting from the Town of Trenton in the county of Oneida, to the Town of Remsen, in the same county, was read and leave granted, upon the Lodge providing a recommendation from the Lodge nearest the place of removal."

Thus Rising Sun Lodge was chartered November 26, 1813, and removed to Remsen in 1821. When

the question of building an academy in Remsen was determined, the lodge volunteered to contribute a certain portion of the expense, on condition that they be allowed the use of the upper story of the building for lodge purposes. This proposition was accepted, and for several years they occupied those rooms.

It is related that a certain man living some distance north of the village, once applied for membership. The committee reported favorably on the case, the application was voted upon, the applicant accepted and duly notified to present himself for initiation at the regular lodge meeting. A little before sun-down of the following lodge-night, a woman living at the north end of the village chanced to send her little boy to a neighbor to borrow a gridiron. On his way home the youngster met some other little boys whom he joined in some juvenile game, in the meantime resting the gridiron against the Academy steps, which also led to the Masonic lodge rooms. A little later the candidate in question came riding leisurely into the village on horseback. Gazing with awe toward the "hall of mysteries" where he was so soon to be initiated into the wonders of the ancient craft, his eye lighted on the gridiron. Abruptly stopping his horse, he gazed at it for a moment as though doubting his sight, then hastily turned about and rode home. Afterward, he confided to his friends the sight he had witnessed, declaring that the worst things he had "ever hearn tell about the doin's of the Masons" he believed to be true.

After the mysterious disappearance of William Morgan, who purported to reveal the secrets of some of the degrees of Masonry, in a book sold broadcast throughout the land, the feeling against the order became very bitter, and the excitement intense. This

community shared it in common with the whole country, and threats of violence and the destruction of the lodge's property were openly made. Some member spirited away much of the paraphernalia of the lodge, secreting it in the attic of 'Squire Jenks Jenkins' home, at Prospect, Mr. Jenkins being master of the lodge at that time. Later, when "Mason and Anti-Mason" became a political issue, the spirit of lawlessness could not restrain itself, and revealed its animosity by breaking the windows of the lodge and dismantling its rooms. This lodge never met openly again, though they continued to meet surreptitiously at rare intervals.

Remsen Lodge, No. 677, F. & A. M., was organized in 1867, under a dispensation from the Grand Lodge of the state. The first meeting was held October 19, 1867, and the lodge was instituted under a charter dated August 13, 1868. It was removed to Trenton in 1883.

A lodge of the Independent Order of Odd Fellows was organized here in 1852, under the title of "Remsen Lodge, No. 422." A dispensation was issued by the standing committee December 8, 1851, and confirmed by the Grand Lodge of Northern New York, August 17, 1852. The charter applicants were Dr. J. W. Price, George P. Bridgeman, J. J. Kaulback, John R. Jones and Joseph H. Montague. The lodge was instituted January 12, 1852, by District Deputy Grand Master, J. B. Cushman. At the August session, in 1858, the District Deputy Grand Master reported that Remsen Lodge had surrendered its charter during that year.

The Order of Rechabites was a temperance organization, which flourished throughout the country to a great extent about 1850, and later. Their efforts re-

sulted in much good to the cause they advocated. A Tent of over one hundred members was reported in Remsen, in 1850.

The first lodge of the Order of Good Templars was organized here about 1865; but, after a few years, it ceased to hold regular meetings. On January 11, 1876, a new lodge of Good Templars was organized, with twenty members, known as "Remsen Lodge, No. 462."

The first lodge of Free Masons frequently celebrated St. John's Day, the members meeting at the hotel and marching in regalia, accompanied by their wives and sweethearts, to the old school-house at the upper end of the village, where services appropriate to the occasion were held. There was later a St. David's Society, which on the day of their patron saint were wont to parade, decked with regalia and the emblem of Wales, to hold a special meeting in honor of the saint. A notable gathering of this society was held here on March 1, 1840.

CHAPTER XI

FAMILY HISTORY AND BIOGRAPHY

THE REMSEN FAMILY, whose original cognomen was Van der Beeck, dates back to a remote period in Germany and the Netherlands. The arms they bore were granted them in 1162, by Emperor Frederick Barbarosa, and indicate reputation gained in the knight service, etc. Certain waved lines across the shield represent a brook, and denote the origin of the family name, the words Van der Beeck signifying "of the brook."

The progenitor of the family in America, Rem Jansen Van der Beeck, emigrated to this country in the infancy of its colonization, and was the ancestor of all the Remsens in the United States. The early records are not agreed as to the place from which he came—one stating it to have been Javeren, in Westphalia, and another Coeverden, in Overyssel, about seventy-five miles southwest of the former town. After his arrival here he married, in 1652, Janetie (born August 18, 1629), daughter of Joris Jansen de Rapalie; and having resided some years at Albany, where he and his wife were identified with one of the early churches, he settled at Wallabout, L. I., and obtained either by patent or purchase a farm which long after continued in the family. Rem Jansen enjoyed a respectable standing in Brooklyn, and was a magistrate during the second Dutch administration. He died in 1681, his widow surviving him many years.

Of this lady a curious record is made, that when she was a child a squaw took her across from Gover-

nor's Island to Long Island in a tub, so narrow then was Buttermilk Channel. Rem Jansen was the father of fifteen children—all present at his funeral, tradition says, and all of whom married. The sons finally dropped the name Van der Beeck, adopting Remsen as their family name.

No family has given more, or as many, merchants to the City of New York. There were three Henry Remsens in New York who were eminent as merchants. The first Henry (or Hendrick), was born in 1708. His father was Rem Jansen, born in 1685. The latter was a son of Rem, whose father was also Rem, and he was called Rem's son Rem, and finally became Rem Remsen, by adding to the name Rem the last syllable of the name Jansen. Thus we have the origin of the name after which our township and village are called.

The first Rem Jansen Van der Beeck came out from Holland, in 1642. After a residence in Albany, as before stated, he returned to Brooklyn.

The above mentioned Henry, or Hendrick Remsen, born in 1708, was the father of Henry, the original proprietor of Remsenburgh Patent. The latter was born April 5, 1736, married Cornelia Dickerson, December 28, 1761; was a merchant of prominence in New York, and, in 1768, "Henry Remsen, Jr., & Co." are reported to have done a very heavy business there. Their store was in Hanover Square, though at that early period no buildings of New York were numbered. This house did a very heavy importing business, and like all the firms at that period, their stock of goods was very miscellaneous. The original Henry Remsen was a leading Whig at the opening of the revolution, and of all the Knickerbocker families of New York none was more worthily conspicuous than his.

Henry Remsen II, the first proprietor of this township, was the father of nine children who reached maturity, only one of whom married, Henry III, to whom was left, or at least upon whom devolved, the business of selling and leasing the Remsenburgh Patent after his father's death. He was a distinguished banker and at one time was private secretary to President Jefferson. It was proverbial in after years that he was exceedingly polite and also scrupulously honest, insomuch that the penny postages on his private mail received at the bank he reimbursed from his own funds. He erected and occupied until his death a large double house of brick, on the corner of Cherry and Clinton streets, in Brooklyn.

The original proprietor of the township, or Henry Remsen II, was one of the Committee of One Hundred, of which Isaac Low was chairman, in 1774. He became chairman of another great meeting of importers of goods from Great Britain. They met October 13, to take into consideration the dissatisfaction that had appeared in New York city upon the great advance in prices of divers articles, some of them the real necessaries of life. These importers declared that:—

"We are determined so far as in us lies, to preserve the peace of the city; we think it necessary, in order to remove the cause of any future murmurings to make the following declaration: We will not, from the apprehension of a non-importing agreement, put any unreasonable advance upon our goods, and, where such an agreement shall have taken place, we will continue to sell them at a moderate profit and no more; that we will do our utmost to discourage all engrossers or persons who buy up goods with a view of creating an artificial scarcity, thereby to obtain a more plausible pretext for enhancing the price; that

if any retailer should, by any contrary conduct, endeavor to defeat these, our good intentions, we will as one man decline dealing with him.

Signed, Henry Remsen."

At the same time Mr. Remsen was importing and selling at his store in Hanover Square every kind of goods; thus the above resolution would affect him as seriously as any doing business in New York at that time. Aside from the Remsenburgh Patent, he owned saw-mills and fifteen hundred acres of land at Toms River, N. J. In addition to the care of his vast landed estate, Mr. Remsen had time to attend to his commercial business, for he advertises that "all persons who owe his late firm of Henry Remsen & Co., should call and pay Henry Remsen, to save trouble," and that he "will take pot or pearl-ashes for such debts." He also was connected with the Continental Congress, and afterward, in 1786, secretary to John Jay, when the latter was Secretary for Foreign Affairs of the Old Congress. He died March 13, 1792, before any permanent settlement had been made upon his patent, or about the time that Barnabas Mitchell located here.

Henry Remsen III, who had the management of this part of his father's estate, was born November 7, 1762. In 1792 he took a situation as teller in the United States Branch Bank, in New York city. On August 20, 1808, he married Elizabeth De Peyster. He was at that time a gay old bachelor of forty-five. Just previous to this event he was elected president of the bank, in place of Daniel Ludlow, resigned, and continued in the presidency until 1826. He died in Brooklyn, February 18, 1843. Three sons, Henry R., William and Robert G., and two daughters survived him.

This portion of the great Remsen estate was managed by agents for many years, with very little direct benefit to the owners. The first resident agent was Gershom Hinckley, who was succeeded by Henry Thompson. The latter lived upon the farm owned by the late Lewis Francis, on the hill north of the village, which in early days was considered the best farm upon the purchase. The place was long known as Thompson's Hill. Mr. Thompson was said to be an easy-going man, who never pressed the tenants very hard. If those occupying under lease showed their good intentions by turning over to him an old cow or a few sheep in payment of rent, he seemed satisfied. Squatters to a considerable number settled upon some parts of the patent, and caused the proprietors and their agents much annoyance, even putting them to some trouble and expense to eject them. About 1844 or later, what remained unsold of the Remsenburgh Patent, together with the leases, were transferred to J. Watson Williams, of Utica, in exchange for New York city property.

FREDERICK WILLIAM AUGUSTUS, BARON DE STEUBEN, was born in Magdeburg, Prussia, November 15, 1730. While propriety demands that in an historical sketch of the township of Steuben due prominence be accorded its original owner and most illustrious citizen, still the story of his devotion and sacrifices in the cause of American liberty is a part of our National history; and we feel justified in giving here only a brief synopsis of his life, embracing such collected incidents as may serve to throw light on his relations to this section and his mode of life while residing here on his estate. He was educated at the Jesuit College of Neisse and Breslau, and became cadet in an

infantry regiment in 1747, an ensign in 1749, and lieutenant in 1753. In 1757 he distinguished himself at the battles of Prague and Rossbach, in 1758 was appointed an adjutant general, and was in the battles of Kay and Kunersdorf in 1759, in the latter of which he was wounded. In 1762 he was made adjutant general on the King's staff. He was a member of Frederick's academy of young officers, who were under his special instruction; and after the siege of Schweidnitz, in which he participated, the King presented him with a valuable lay benefice. At the close of the seven years' war he accompanied to several courts of Europe the Prince of Hohenzollern-Hechingen, who in 1764 made him grand marshal and general of his guard.

In 1777, while on a visit to France, the Baron was induced by the Count St. Germain to go to America. He arrived at Portsmouth, N. H., from Marseilles, December 1, and immediately wrote to Congress and to General Washington, tendering his services as a volunteer. Shortly afterward he went to York, Pa., where Congress was in session, was directed to join the army under Washington, and during the winter arrived at Valley Forge. On May 5, 1778, he was appointed inspector-general, with the rank of major-general, and in June he was at the battle of Monmouth. He prepared a manual for the army, which was approved by Congress in 1779, and introduced the most thorough discipline. In 1780 he was a member of the court-martial on the trial of Major Andre. In the same year he was placed in command of the troops in Virginia, and in January following was active in harassing the British forces under Benedict Arnold. In the summer he was attached to General La Fayette's division, and took part in the siege of York-

town. In 1790 Congress voted him a life annuity of $2,500. Several of the states passed resolutions acknowledging his services, and voted him tracts of land. New York presented him with 16,000 acres, comprising a part of the township of Steuben, and he passed much of his subsequent life here.

The Baron was a man of strong feelings, subject to sudden bursts of passion, but ever ready to atone for an injury. The following anecdotes are illustrative of the generosity of his disposition: At a review, he directed that an officer be arrested for a fault of which he thought he had been guilty. Later on being informed of the officer's innocence, he directed that he be brought forward, and in the presence of the troops, while the rain was pouring upon his uncovered head, asked forgiveness in the following words: "Sir, the mistake which was made, might, by throwing the line into confusion, have been fatal in the presence of an enemy. I arrested you as its author; but I have reason to believe I was mistaken, and that in this instance you were blameless. I ask your pardon. Return to your command. I would not deal unjustly by any, much less by one whose character as an officer is so respectable."

After the surrender at Yorktown, the superior officers of the American army, together with their allies, vied with each other in acts of civility and attention to the captive British. Entertainments were given by all the major-generals, except by Baron Steuben. He was above prejudice or meanness, but poverty prevented him from displaying that liberality towards them which was being shown by others. In this situation he called on Colonel Stewart, informing him of his intention to entertain Lord Cornwallis, and requesting that he advance a sum of money as

the price of his favorite charger: "'Tis a good beast," said the Baron, "and has proved a faithful servant through all the dangers of the war; but though painful to my heart, we must part." Colonel Stewart immediately tendered his purse, recommending the sale or pledge of the Baron's watch, should the sum the purse contained prove insufficient. "My dear friend, replied the Baron, "'tis already sold. Poor North was sick and wanted necessaries. He is a brave fellow, and possesses the best of hearts. The trifle it brought is set apart for his use. My horse must go —so no more. I beseech you not to turn me from my purpose. I am a major-general in the service of the United States; and my private convenience must not be put in a scale with the duty which my rank imperiously calls upon me to perform."

The following is taken from Clark's "History of Onondaga":—

"In 1794, a son was born to Mrs. Shaeffer, which was undoubtedly the first birth in the village [Manlius.] He was named Baron Steuben, in honor of the famous general of that name, who about this time, spent a night at the house of Mr. Schaeffer, on his way out to Salt Point, with General Stephen Van Rensselaer and General William North. The circumstances of this have been related to the author of follows: On the return of the party from Salt Point, whither they had been to select a site for a blockhouse, they spent the night at the house of John A. Shaeffer, Inn keeper, at Manlius. The guests were considerably fatigued with their journey and the labors of their important trust, and retired early to rest. During the night there seemed to be an unusual stir about the house, and as the hour of midnight approached, it still increased, and before morning, transpired one of those unpostponable events incident to all prosperous and increasing families. The Baron was greatly annoyed during the night, so that he scarcely slept a

wink. The frequent shutting of doors, continual tramping of busy feet, and hushed sounds of female voices, which were greatly magnified by the Baron's nervousness and the importance of progressing events, kept his mind in a continual tumult. The house was built of logs, only one story high, with two rooms below; the chamber the whole size of the house, with only loose boards for a floor, and accessible by no other means than a ladder. This chamber was occupied by the distinguished guests of Mr. Schaeffer. The companions of the hero of this tale slept soundly, but not so the Baron. He often turned himself on his bed of straw seeking rest and finding none, continually wondering what on earth could excite such wonderful commotion, and he finally worked himself into an almost uncontrollable passion, which could scarcely be restrained till morning. On the earliest approach of light, the Baron rose, still in his rage, vowing vengeance on all below. He approached the redoubtable landlord in not the most agreeable humor, saying: 'Your house is full of gossips and goblins, Sir; I hav'nt slept a wink all the blessed night; you have a pack of dogs about you noisy enough to deafen one. Sir, I repeat; your house is full of gossips and goblins. Sir, your house isn't fit to stable swine. Give us breakfast; let us be off, and we'll not trouble you again.' The Baron's rage was at its height. Mine host was perfectly dumbfounded before his enraged and angry guest, and dared not lift his head, or hint the cause of the disturbance during the night. But soon, to give relief to his troubled mind, a woman approached the angry Baron, who was still breathing forth threatenings and storm, bearing in her arms an infant who had not yet witnessed the setting of a single sun, saying, 'here, Sir Baron, is the cause of all the trouble and noise last night.'

"The gallant old soldier instantly felt the impropriety of his conduct, his habitual good humor was instantly restored, his accustomed gallantry prompted him at once handsomely to apologize, at the same time begging ten thousand pardons of those around him. He tendered his most hearty congratulations

to Mr. Shaeffer and his wife, and offered to bestow his own name on the new visitant, which offer was accepted, and forthwith the Baron drew a deed of gift for two hundred and fifty acres of land, from his domain in Oneida, and after breakfast, with his friends, went on his way rejoicing."

In a letter to the writer, previously referred to in these pages, Mr. Simeon Fuller says:—

"The Baron employed Samuel Sizer to clear sixty acres of land and to build him a log house near the center of his patent. The locality is known to-day as 'Sixty Acres.' On a level piece of ground, south of and within sight of his house, the Baron had cleared up some twelve or fifteen acres on which he intended to build a church in which to hold religious services in the forenoon on Sundays, and ball games, foot-races and other athletic games in the afternoon, thus introducing German customs. Soon after he came on to his patent he purchased a yoke of oxen of a neighbor who recommended them as all right in every way. The oxen proved almost worthless, having been heated. When the man came for his pay, the Baron seized his cane with the intention of giving him a caning. His aide interfered, saying that Yankees were educated to that kind of dealing, beginning as boys, cheating one another swapping jack-knives. 'If that is so,' said the Baron, 'he is not so much to blame. Pay the man his money, but he must not show himself here again.'

"My grandfather, Captain Simeon Fuller, related the following incident of the revolutionary war. After the surrender of Cornwallis, at Yorktown, there was great rejoicing throughout the country and in the army, as it was thought the war was near the end. A day was set apart in the army to celebrate the victory. The Baron was commanding officer, and a great deal of powder was burned. The men were drawn up in line, and a part of the program was to commence firing at the right of the line, each soldier to fire his piece when he saw the smoke from the third piece from him. My grandfather was standing about opposite the Baron and a new recruit next to my grand-

father. They loaded by word of command given by the Baron. The recruit was not expert enough to withdraw his ramrod in time, but fired it off. The rod whizzed by the head of the Baron who dodged and struck his spurs into his horse. The horse sprang and nearly threw him. When he recovered himself he cried out in broken English: 'What the deffel you want to shoot me for?' Those who stood next to the recruit told him that he would be hanged next day, sure.

"When the officers gathered in front of the Baron to pay their respects to him, he said: 'One of your soldiers has shot away his ramrod. If he is an old soldier he shall die, by Gott, for he meant to kill me. But if he is a young recruit, chastise him and let him go.'

"Once when in New York where he spent his winters, a lady asked how he employed his time in Steuben. He said he worked in his garden, read, hunted a little and fished. She asked him what kind of fish he caught. He hesitated a moment and said: 'I believe they are called whales, madam.'

"He brought into this country a red and white variety of strawberry which has since spread throughout this section. The above anecdotes of the Baron I have never seen in print."

"The 16,000 acres of land which New York had given him was a rough, stony tract, fitter for grazing than for planting, with a high ridge running across it, from which, as his eye became familiar with the landscape, he could distinguish the highlands of seven different counties, and gleaming over the tree tops on the farthest verge of the horizon, the bright waters of Oneida Lake. This was to be his home during the active months of the year. Sixty acres were set apart, and cleared for the manor house, which was to be a building suited to his rank and habits of life. Meanwhile he contented himself with a log house, enlarged after a short time by the addition of a frame house of two rooms. Here Mulligan, as secretary, was his constant inmate. North or Walker or some other old companion would often come to stay a week or more. He studied farming as he had studied the art of war. And never, perhaps, even as he rode his

war horse down the line, did he feel a truer pleasure than when he guided Molly, his quiet little mare, through the stumpy and half-worn paths of Steuben. In the evening, chess or a book filled up his time pleasantly. And thus the last four years of his life glided smoothly away, with little in them to recall Frederick's camp or the drawing-room of Hechingen,* but with something of a grateful variety, and much to awaken a placid interest. During the day he rode through the fields, watched improvements and gave directions. In the evening he saw his friends and neighbors."†

"And when the chess-board and the books were laid aside for the *Gazette de Leyde* and the last news of the French Revolution, one would have been glad to hear the discussions between the old Aide of Frederick the Great, who never could believe in Prussian reverses, and his neighbor, Colonel Mappa, who was also turning his sword into a pruning-hook, and who was ever one of his favorite guests. Indeed, their new interests as well as their old ones were much the same, as was their society."‡

"When, in his turn, Baron Steuben announced a visit to Olden Barneveld, our Hollanders met him as he appeared at the edge of the forest, and escorted him in line to the house, where he was received at the front door by the ladies with all the courtesy and consideration which would have been shown him in the Old World."**

When on a visit to New York, some of the Baron's friends rather jeered at his attempting to settle the mountains at the head of the Mohawk. He declared it was the best land in the world, and he could prove it. Said he, "there is Captain Simeon Woodruff,

* The Baron was Grand Marshal at the court of the Prince of Hohenzollern-Hechingen ten years.

† Greene's "German Element in the War of Independence."

‡ "Life of Francis Adrian Van Der Kemp," by Helen Lincklaen Fairchild.

** "Centennial Address," by Hon. John F. Seymour.

who has sailed around the world with Captain Cook, and he has bought a farm on my patent and settled on it, and if in all his voyage a better location had been found, he would not have done so." The argument was unanswerable.

General Washington said of him: "The Baron has in every instance discharged the several trusts reposed in him with great zeal and ability, so as to give him the fullest title to my esteem as a brave, indefatigable, judicious and experienced officer."

On November 25, 1794, he was stricken with paralysis, and died on the 28th, surrounded by a few friends; and his neighbor, friend and companion in arms, Captain Simeon Fuller, closed his eyes.

In striking and pathetic contrast to the scenes of his early life, when basking in the favor of the most distinguished courts of Europe, was the scene of his death in his rude wilderness home on the hilltop in Steuben. In this bleak month of November there were with him at his bedside only a few neighbors and friends. Theirs, however, were honest and loyal hearts, warm in their attachment, respecting his station and honoring him for his noble deeds. Though clothed in the rough garb of pioneer woodsmen, their sympathy was none the less real, their mourning none the less sincere. He was buried in his military cloak, attached to which was the star of knighthood he had always worn during life. He was laid beneath an evergreen tree he had selected to overshadow his grave.

The Rev. John Taylor, missionary, mention of whom has heretofore been made, in his journal under date of October 9, 1802, says:—

"I am now at the house of the first settler who came into the town, Esq. Sizer," and later adds, "Here I

find the grave of the once active and enterprising Steuben. He lies in a swamp under a hemlock, with a bier standing over his grave, and a few rough boards nailed to some trees to keep the cattle off. Alas! what is man, that the great Steuben should be suffered to lie in such a place—and without a decent monument. A few rods from this swamp we find the place of his former residence—of which I have taken a rough drawing. This is a very beautiful situation. The house faces the south, and there is a gradual descent for about 80 rods and an opening about 50 rods wide. The seat of this great man was not indeed a palace, nor what we should suppose would afford contentment to the mind of an enterprising nobleman. It consists of two log houses—one at the end of the other—containing in the whole three rooms, unsealed. It is, however, a decent log house. The Baron died in a fit of numbpalsy."

Owing to the running of a highway through the former location of his grave, the remains of the Baron were removed to their present resting place. It was about twenty-four years subsequent to Mr. Taylor's visit—or in 1826—before a monument was erected at his grave, and then by private susbcription. It consisted of a polished limestone slab, about 4 x 7 feet and nearly a foot in thickness, on which was the brief inscription: "Frederick William Augustus, Baron de Steuben." This slab was supported by a wall of masonry about two and a half feet high, surrounding the grave.

Work on the present substantial and imposing monument—an appropriation for which having been made by the state—was begun in 1870, and the ceremony of laying the corner stone occurred on June 1, that year. The monument was completed September 30, 1872, and stands over his remains in the center of a five acre tract of forest. The Welsh Baptist Society of Steuben received a deed of fifty acres of

land on condition that the five acres should be kept fenced and in a state of nature.

BARNABAS MITCHELL, the pioneer settler in Remsen township, was born in Meriden, Conn., and came to Remsen in 1792, making a clearing and building a log house about five miles northeast of the village. He married Mary Tyler, also a native of Meriden, and of their eight children, Clarissa, Olive, and Tyler, were born in Connecticut; while Polly, Milo, Melissa, Charlotte, and Amanda, were born in Remsen. Mr. Mitchell served in the revolution, enlisting July 1, 1781, in Captain Bingham's Company of the Fifth Regiment of the Connecticut Line, serving for Wallingford and Farmingham. He evidently did not come to Remsen directly from Connecticut, for when the first census of the State of New York was taken, he was in "Ballstown," now Ballston, Saratoga county. According to that census, his family consisted at that time of "One white male over sixteen years of age; one white male under sixteen years of age; and three females." The males were Mr. Mitchell and the son Tyler, and the females were Mrs. Mitchell and the two daughters, Clarissa and Olive. He died March 14, 1813, and was buried in Fairchild Cemetery.

Milo Mitchell, born in Remsen township October 26, 1797, the fifth child of Barnabas and Mary (Tyler) Mitchell, was a man of enterprise, perseverance and industry, and one of the most successful farmers in Oneida county, owning at the time of his death fourteen hundred acres of the best farming land in the township of Remsen. He built the first cheese-factory in the township, being the second installed in the United States, and served in the town offices of highway commissioner, assessor, and justice of the peace. In 1819 he married

Catherine, daughter of Gershom Hinckley, and the children by this marriage were Caroline, who married Horace Dupuy; James, and Sarah. Mrs. Mitchell died January 11, 1829, and he married second, Mrs. Anna Humphreys, widow of John Humphreys, and by her he had five children, as follows: Catherine, Eliza Ann, Hannah, Harriet, and Belle, the last of whom married Capt. Andrew Wood. Mr. Mitchell died March 31, 1870.

James Mitchell, son of Milo and Catherine (Hinckley) Mitchell, was born in Remsen December 26, 1823. He married, December 26, 1844, Sarah, daughter of John and Sarah (Gilbert) Thomas, of Prospect, born July 2, 1827, and their children were Hinckley G.; Rosellen, widow of William B. Roberts; Edwin B.; James Edgar; Milo Jesse; and Katie B. When a young man Mr. Mitchell was engaged in mercantile pursuits at Prospect, and for nine years at West Branch, in the township of Lee. Later he removed to Remsen, having purchased the Zalmon D. Root farm, at the northern boundary of the village, which he ran in connection with other large farms, becoming one of the most extensive farmers and dairymen in this section, beside dealing largely in cattle. He was elected to the state legislature in 1853, was a member of the board of supervisors for five years, and held other town offices, and in 1878 ran on the National ticket for Congress. During his whole life here he was one of the most active workers and generous supporters of the Methodist Episcopal Church, and for upwards of twenty years was superintendent of the Sunday school.

BENJAMIN WALKER, born in London, was a pupil of the Blue Coat School. He lived in France, and came to New York in the service of a mercantile house. In 1778, at Valley Forge, he became aide-de-camp to Baron

Steuben, who always regarded him as a son. In 1781-82 he joined Washington's staff, and was aide until the close of the war. He became secretary to the governor of New York, then entered business with Gen. Benjamin Ledyard, was made naval officer of the port of New York, and finally, as agent of the Earl of Bath's great estate and to care for the lands left him by Baron Steuben, he came to Utica, then Old Fort Schuyler, where he spent the rest of his days, dying in 1818.

WILLIAM NORTH, born in Maine in 1753, was an aide to Baron Steuben. He served as officer through the war, was a member of the New York Society of the Cincinnati, and represented New York state in the United States Senate. He was an Erie canal commissioner at one time, and an adjutant general in the United States army. He married Maria, daughter of Hon. James Duane. His death occurred in New York city January 3, 1836.

COMFORT STARR, the founder of the Starr family in America, lived in Ashford, County of Kent, England. The earliest dates in the records in England found in connection with the name, is that of the baptism of Margaret Starr, January 5, 1583. With a part of his family Dr. Comfort Starr left Ashford, went to the seaport of Sandwich, in Kent, and embarked for the new world in the ship "Hercules," of Sandwich, John Witherly, master. With three children and three servants, he arrived at the "Plantation called New England" in the early part of 1634, and it is supposed the wife and younger children followed subsequently.

Captain David Starr was the sixth in descent from Dr. Comfort Starr—the succession being Dr. Comfort, Thomas, Comfort, Joseph and Thomas. The latter,

born September 14, 1706, married Thankful, daughter of John and Mabel (Bowman) Griswold, born at Wethersfield, Conn., December 19, 1715. They removed from Middletown to Salisbury soon after their marriage, where their son David was born, March 21, 1738. The father died when David was about seven years old, and his uncle, Nathaniel Griswold, of Wethersfield, was appointed his guardian. David was baptised in the First Church of Middletown, December 21, 1746, and was reared in Middletown. He married, first, March 29, 1759, Ruth, daughter of Dr. Abijah and Anna (Ward) Moore, of Middletown, born January 1, 1742; died July 30, 1786. He married, second, Hannah, daughter of Nathaniel and Rebecca Goodman, born July 12, 1749; died October 12, 1818. Captain Starr for five years was surveyor of highways in Middletown, and also filled other town offices. He early joined the patriot army in the war for independence, and was commissioned First Lieutenant, January 1, 1777; Captain Lieutenant, April 19, 1779; and Captain, May 10, 1780. He belonged to the Sixth Regiment of the "Connecticut Line." This regiment was raised for the "Continental Line" of 1777, to continue through the war. It was recruited mainly in New Haven county, and rendezvoused at New Haven. In the summer of 1777, it went into camp at Peekskill, but was frequently detached on expeditions of outpost duty on the lines above King's Bridge; served in August-October on the Hudson, in Parson's Brigade, under Putnam, and engaged in all the movements made in consequence of the enemy's move against Fort Montgomery and other expeditions. The regiment wintered at West Point in 1777-78, and assisted in constructing permanent fortifications—"Meigs Redoubt," and others—also constructed redoubts opposite on the east side of the river.

In the second formation of the "Continental Line," David Starr was Captain of the Fourth Regiment, which consisted of the enlisted men of the Sixth Regiment of the previous formation; and in December, 1782, the regiment consolidated for the third formation, from January to June, 1783. He served as Captain from January 1, 1781 to January 1, 1783.

Captain Starr was a member of the "Order of the Cincinnati," of Connecticut. About 1790, he left Middletown with his family and emigrated to Steuben, and concerning him the following is from Jones' "Annals of Oneida County:"—

"Starr's Hill, the most elevated point of the Steuben range, is the highest land in Oneida county. The view is very beautiful and extensive, taking in part of Oneida Lake, and portions of seven counties are distinctly seen. It received its name from Captain David Starr, one of the earliest settlers in the town, who chose for his home, this elevated ground. Captain Starr held a commission in the Continental army and served seven years. He had but a durable lease of his farm, and was not as successful with his farm as with his sword. After the death of Baron Steuben, his executor, Colonel Walker, pressed the Captain for the rent, and a suit was instituted for its collection, when the Captain became so irritated to think that one of his old companions in arms should distress him for that which he had not the means of paying, that he gave the Colonel a verbal challenge to meet him at the grave of the Baron, with sword and pistol, and there settle the matter. The suit, however, proceeded no further, and the Captain had more lenity shown him."

About 1809, Captain Starr gave up his farm, removed to Lee Center, N. Y., and died August 11, 1813, while on a visit at Adams, Jefferson county, and was buried there. He had twelve children, all

born in Middletown, Conn., of whom Patty, born December 8, 1759, died January 6, 1782.

Ruth, born June 13, 1761, married, June 14, 1784, John, son of John and Sarah (Fairchild) Cromell. After her husband's death she removed to New York state, but died at the home of a daughter in Canada.

Thomas, born October 2, 1763, removed from Connecticut to Steuben, probably with his father's family, and remained here three or four years, then went to Rome, and thence to Lee Center, in 1808, where he bought a farm. He died September 16, 1834.

Samuel Moore, born November 1, 1765, joined the Continental army when very young, and served to the end of the war. From 1819 until his death he drew a pension of ninety-six dollars a year. It is probable that he came from Connecticut to Steuben with his father, and then returned, perhaps on a visit, for on the records of the Episcopal church of Middletown there is "the baptism, Feb. 7, 1796, of Frances, daughter of Samuel M. Starr, of Steuben." About 1822 he left New York state and settled at Hampden, Geauga county, Ohio. He died June 21, 1844.

Sarah, born December 21, 1767, died January 17, 1804, and was buried on Starr's Hill. She married, January 25, 1789, Captain Joseph, son of John and Frances (Saltus) Ingham, who was born on the Island of Bermuda September 19, 1764. He was a sea captain, but left the sea and about 1794 settled in Steuben. He was well known and highly respected here in his day. He died January 19, 1853.

Elizabeth, born November 17, 1769, died April 20, 1815.

Diana, born November 15, 1771.

Mary, born January 24, 1774, died September 22, 1842, at Lee, N. Y. She married, August 18, 1794,

Samuel Marsh, who was born November 6, 1767, a farmer in Steuben. He died August 5, 1810.

David, born October 8, 1775, was reared in Steuben with few early advantages, for he could not read or write until taught by his wife after their marriage. On reaching the age of twenty-one, he started from home with his axe on his shoulder to make his own way in the world; camped in the forest, now in the town of Champion, Jefferson county, and commenced a clearing. After building a log cabin and spending two years in hard labor on his land, he returned to Steuben for a wife, whom he took to his humble home, and where, with patient, persevering industry, united with tact, shrewdness and enterprise, he built up an extensive business and accumulated a large property, owning and managing a farm, grist-mill, village store and distillery. He built a fine house complete in itself and its surroundings, quite in contrast with his humble beginning. Later in life he gave up business, and removed to Adams, N. Y., where he died November 24, 1841, and was buried at Champion. He married, first, December 20, 1800, Maria Jane, daughter of John and Susan (Jones) Hotchkiss, at New Haven, Conn. He married, second, April 26, 1835, Hannah, daughter of Joseph P. Ward, of Watertown, N. Y.

Thankful, born December 17, 1769, died about 1814. She married at Steuben, at the age of sixteen, George, son of Ichabod and Ruth (Hotchkiss) Page, who was born in New Haven, Conn. They lived at Smyrna, Chenango county, N. Y. After her death he married again, and died at Earlville, N. Y.

NOADIAH HUBBARD, son of Noadiah and Phoebe (Fairchild) Hubbard, was born in Middletown, Conn., October 11, 1765. In his youth he had a predilec-

tion for the sea, but, after making several voyages to the West Indies, yielded to the solicitations of his mother, whose first husband and oldest son were lost at sea, and abandoned that life. In 1791 he came to New York, settling at Whitesboro, where he fired the first brick and burned the first lime ever made or used there. At that time there was but one framed house in Utica, owned and occupied by John Post, an early merchant. In 1792 he came to Steuben, settling not far from the place selected for a residence by Baron Steuben, at Sixty Acres. In the winter of 1794 he returned to his native place, where on January 30 he married Eunice Ward, whom he immediately after brought to his forest home. Previous to this, in 1793, he had been offered by the Western Inland Navigation Company the contract for the construction of the canal-locks at Little Falls, which he had accepted. He went to Middletown, Conn., hired the requisite number of men, procured oxen and whatever else was necessary for the work, returned to Little Falls, and finished the work during that year, being the first to break ground for the first canal in the State of New York, if not in the United States. He received one dollar a day for his services, and thirteen dollars a month each for his men, which included their board, he hiring them at nine dollars.

In 1797 Mr. Hubbard left Steuben for what is now Champion, Jefferson county, on a tour of exploration with Lemuel Storrs who owned extensive tracts in the north. They traveled on foot over the so-called French Road to the High Falls on Black river, and eventually reached their destination. Mr. Hubbard remained there until fall, when he returned to Steuben for the winter. On June 1 following he again started for Champion, with fifteen head of cattle,

accompanied by his neighbors Salmon Ward and David Starr, Jr., and thus became the first white settler in what is now Jefferson county. On this trip he remained until October, when he again returned to his family in Steuben. Early in the spring of 1799 he was joined by other neighbors who had determined to migrate with him to the new settlement in the north, among whom were Samuel Starr, Jotham Mitchell, Jr., Salmon Ward, Bela Hubbard and David Miller, all of whom were young men, and moved his family to Champion that fall. He erected the first church building within the confines of the present County of Jefferson out of his own funds, expecting to sell enough pews to reimburse him for the outlay, though in this he met with disappointment; and he also built several school-houses. When eighty-four years of age, he constructed eleven miles of plank road—from Great Bend to Copenhagen—all of which showed his indomitable energy and perseverance.

He was an officer in the war of 1812, was appointed Judge in 1813, and was many times elected supervisor, when, to meet with the board entailed much hardship, as he was obliged to travel long distances —first to Herkimer, when he represented Steuben, before the organization of Oneida county, and then from Champion to Rome before the organization of Jefferson county, in 1810; and subsequently to the seat of the new county. His private business was extensive and varied, in addition to the public duties he had to perform. His son, Hiram, born in Steuben October 30, 1794, was one of three sons whom the parents took to the new home in November, 1799, traveling much of the way through the wilderness on horseback. He became prominent in Jefferson county.

JOHN PLATT was born at Huntington, L. I., January 2, 1735, and came to Steuben from Fredericksburg, Duchess county, in 1792. His first wife was Mary Blyndenburgh, who died prior to his coming here. Their children were William; Elizabeth; Richard; Mary; Samuel, born May 3, 1766; Phoebe; Abigail; Obadiah; John Jr.; and Experience, born February 22, 1777. May 4, 1779, he married Phoebe Hoyt Husted, of Duchess county, who was born May 25, 1753, widow of Samuel Husted, a revolutionary soldier who died a prisoner in New York city December 15, 1777. Mr. Platt died at Alder Creek, July 30, 1810, in his seventy-sixth year.

William Platt came on with the family, in 1792. He married Mary, daughter of Matthew and Mary Hoyt, born April 30, 1769. In 1796 he removed to Remsen, where he bought the farm now owned by John Humphreys. It was all woodland then, except a clearing of about ten acres upon the flat. On this place there was a log house, where one Peter Becker conducted an inn. On July 18, 1798, Mr. Platt bought of Gerrit Boon, Herman Le Roy and William Bayard, who represented the Holland Land Company, Lot 42 of Service's Patent, which included the water-privilege at Remsen village, paying therefor $507,85, "current money of the State of New York." A few years later he built the framed house on the Humphreys place, which he conducted as a public house for many years, and improved the saw-mill that had been erected below the falls, and also built a grist-mill. He was wounded in the revolution, and drew a pension, having served as corporal in Captain Delevan's Company, Colonel Malcom's Regiment. Some years prior to his death he and his brother, John Platt, Jr., became involved in litigation, and the farm and mill property

passed into the hands of Lyman & Brown, lawyers, of Utica, and the late Robert M. Jones received his title deeds to both these properties from the above firm about 1835. When at a very advanced age, Mr. Platt removed to Western, where he died April 8, 1847, his wife having died there January 15, 1837. They were both buried in Prospect cemetery.

Obadiah Platt settled in Steuben township, a mile and a half west of Steuben Corners, in 1792. He was a farmer and removed to Illinois about 1837. Richard Platt was also a farmer in Steuben.

John Platt, Jr., born at Fredericksburgh, Duchess county, April 3, 1774, was eighteen years of age when he came with the family to Steuben. In 1796 he made the journey to New Canaan, Conn., where he married Phoebe, daughter of Matthew and Mary Hoyt, who was born there February 27, 1777. He remained there about three years, then returned to Steuben, bringing his wife and household goods up the North river by boat to Albany, thence by ox-team and wagon. Their children were Sally, born at New Canaan, September 16, 1797, died at Alder Creek June 29, 1809; William L., born in Steuben October 25, 1802, died at Alder Creek, January 27, 1864; Louisa, born in Steuben December 13, 1803, died September 1, 1892, unmarried; Mary B., born in Trenton township March 11, 1804, died at Alder Creek in 1847; Abigail, born at Remsen September 4, 1805, died at Alder Creek in 1840; Anna, born at Alder Creek June 24, 1807, died at Hamilton, N. Y., May 27, 1871; Matthew H., born at Alder Creek April 22, 1809, died at Prospect May 11, 1888; Esther, born at Remsen November 3, 1811, married John F. Sawyer, and died at Hamilton, N. Y., aged upwards of eighty-five years; Sally B., born at Rem-

sen May 18, 1812, died at Remsen May 8, 1813; Chauncey, born at Remsen August 16, 1816, died at Alder Creek July 25, 1869; Eliphalet, born in Trenton township February 12, 1817, died at Utica, September 1848. Mr. Platt died at Alder Creek July 25, 1869, aged ninety-five years.

LEMUEL HOUGH was born in Southwick, Mass., October 12, 1777, though one account says that he was born in Meriden, Conn. He was a member of the household of Baron Steuben, came to the township with the Baron, and was with him when he died. Some years after, or in 1803, he removed to Remsen village, where, in company with his brother-in-law, Broughton White, he established an ashery for the manufacture of potash. On May 16, 1802, he married Huldah Johnson, born January 2, 1784. They had six children, three of whom, Eveline, Lemuel and Susan J., died in infancy. Eliza, born July 25, 1804, died at Turin, N. Y., July 22, 1882; Alfred N., born September 10, 1807, died at Canastota, N. Y., September 5, 1875; Homer J., born May 12, 1810, died at Turin, N. Y. Mr. Hough was owner of extensive real estate near Alder Creek, N. Y., where he was prominent in business, and while a resident of Remsen he represented his district in the state legislature, in 1832. For twelve years he was a justice of the peace in Remsen and Boonville townships, and during the last twenty-five years of his life lived at Alder Creek, where he died January 22, 1866. Mrs. Hough died June 20, 1848.

Alfred N. Hough at an early age bought from his father a large tract of land in or near Forestport, and bravely attacked the rough soil which in due time returned him an abundant livelihood. On September 3, 1829, he married Ann M. Way, of New Haven,

Conn., by whom he had three children—a son and two daughters. The son, Henry, died in early manhood. Of the daughters, Helen married William Hulbert, and died at Canastota, N. Y., November 20, 1869; and Caroline married Eugene Stebbins, of Syracuse, N. Y. Alfred N. was engaged in lumbering at Forestport for many years, where he served as justice of the peace. In 1868 he removed with his family to Canastota, N. Y., where he embarked in the coal and lumber business, and where he died September 5, 1875.

Homer Johnson Hough, born May 12, 1810, married Elianor R. Green, who died March 5, 1861. He married second, Hannah A. Jones, who survived him. Mr. Hough was a practical business man, and engaged in commercial pursuits and lumbering many years. In 1874 he removed to Turin, N. Y., where he died January 27, 1877. His children were Chloe, who June 9, 1857, married James Cruikshank, a well known educator, for several years superintendent of education for the City of Brooklyn, N. Y. They have two sons, Barton and George Hough Cruikshank. Alfred Barton, son of Homer J. Hough, graduated at Hobart College, Geneva, N. Y., in 1861, joined the engineer corps of the 50th N. Y. Volunteers as a private, and served during the civil war as sergeant, first lieutenant and captain. He studied law, and practiced in New York city and in Colorado. He died March 22, 1893.

NATHANIEL B. JOHNSON, born in 1751, was among the early settlers in Steuben. He died August 8, 1801. His widow, Jerusha, died November 27, 1829. Their children were Samuel, born May 18, 1781; Huldah (Mrs. Lemuel Hough), born June 2,

1783; Susan (Mrs. Broughton White), born December 10, 1786; Sylvester, born June 25, 1788; Selden, born June 9, 1791; Hosley, born May 20, 1795; and Henry, born August 11, 1799. Sylvester and Selden removed to Remsen village, where they became active and prominent men of affairs.

JOHN INGHAM was a wealthy ship owner and ship builder of the Island of Bermuda, and is said to have owned three hundred slaves before the emancipation in the British West Indies. He married Frances Saltus, and they had three sons and two daughters. Joseph was the eldest son, born September 19, 1764, and the progenitor of the family in America. Samuel S. succeeded to the family estate, and remained in Bermuda. Benjamin left the paternal home early and was never again heard of. Joseph left Bermuda when quite young, shipping as a cabin boy and never went back there, though he used to relate that at the time of the embargo, during the American revolution, his ship lay off so near the old home, that with his glass he could distinguish members of the family as they went in and out of the house. Of the daughters we have no record.

"Captain Joe," as he was called, after the close of the war left the sea and settled at Middletown, Conn., where he married Sarah, daughter of Capt. David Starr. There were born to them at Middletown, Frances S., and Joseph Jr., the latter February 21, 1792. In 1794 Captain Ingham removed with his family to Steuben and bought a farm near where Baron Steuben was afterward buried. Two children were born to them here, John and Samuel S., the latter in 1800. Mrs. Ingham died January 17, 1804, and was buried on Starr's Hill.

Captain Joe was not bred to farming, and money being very scarce in the new country he left his little family and again went to sea, along about the time of Fulton's first steamboat expedition up the Hudson, and before his return from this voyage the mother of the family had died. Several years afterward he married Dolly Miller, who was always known in the family as "Grandma Dolly." The Captain died January 19, 1853, and was buried at Western, N. Y. The widow survived him some years.

About 1810 Joseph Ingham, Jr., married Sarah Bill, who was born at Lebanon, Conn., the youngest of a large family, and a sister of Dr. Earl Bill, the first physician in the township of Steuben. Their children were Sarah D., Cyrus B. and Charles E. About 1816 this family removed from New York city to Sandusky, Ohio, then a newly settled country, and there Mrs. Ingham died, October 11, 1817. Frances S. Ingham married Platt Horman and had three children, Samuel, Charles and Sarah. Samuel married, raised a family, and died in Canada. Charles married and had one child, Lillian, of Iowa City, Iowa. Sarah married Anson Gardner, of Theresa, N. Y. Frances (Ingham) Horman lived to be over ninety years of age, and died at Theresa.

John Ingham, son of Captain Joseph, was born in 1792 and died in 1878. He enlisted in the war of 1812, and served at Sacket Harbor until the war closed. When sixty-five years of age the government granted him a pension. His wife was Harriet Tulley, and children were born of the union as follows: Joseph, born May 2, 1824, removed to the west in 1844; Mary, born February 18, 1826, married Loren Kimble, had five children, and they removed to the west about 1853, where Mrs. Kimble died shortly after; Sarah, born January 18, 1829, married William Atkinson, and five children were

born to them; Elizabeth, born January 11, 1830, married Westel Willoughby Greene, and their children are Lillis E., born July 21, 1853, married George Sayles, of Potsdam, N. Y.; Ella Ruth, born January 1, 1855, married Francis P. French, of New York city; John Frank, born September 23, 1857, married Fanny Wakefield, of Watertown, N. Y.; and William Camp, born December 3, 1859, married Mabel Greene, of Watertown, N. Y.

Frances, daughter of Harriet (Tulley) Ingham, born December 14, 1831, never married, and died in Illinois; Adelaide, born December 17, 1833, lived at Watervliet, N. Y., a member of the Shaker Community; John, Jr., born May 14, 1836, died at Sugar Grove, Ill.; and Samuel, born October 11, 1838, married Carrie Worts.

Samuel, the youngest son of Captain Joseph, was born in Steuben in 1800, married and removed to Sugar Grove, Ill., and became prominent in that part of the state.

JONATHAN ARNOLD STEUBEN, of Guilford, Conn., enlisted for three years in Captain Hall's company, April 21, 1777, and was promoted to sergeant July 10, 1780. As shown by the pay-roll, he was in service from January 1 to December 31, 1781. We afterward find him a sergeant in the companies of Captains Joseph Waller, John St. John, Taylor, and J. Wells; and enrolled as a pensioner of the State of Connecticut, under the act of 1818, while a resident of New York state.

After Gen. Benedict Arnold had treacherously deserted his post at West Point, Baron Steuben never failed to manifest his indignation and abhorrence of his name. While inspecting a regiment of light-horse, the name of Arnold, owned by one of the men, struck his ear. The

soldier was ordered to the front, a fine looking fellow, his horse and equipments in excellent order. "Change your name, brother soldier," said the Baron, "you are too respectable to bear the name of a traitor."

"What name shall I take, General?"

"Take any other name, mine is at your service." Most cheerfully was the offer accepted, and his name was entered on the roll as "Steuben."

The Baron met this young man after the war, and gave him one hundred acres of land located in the township of Steuben, and upon which he settled and with his family lived many years. The farm was on the Fuller road, where afterward lived Robert Jones (Rhydlos). He had two sons, Benjamin Walker, and William Augustus North Steuben. The latter, who was at one time superintendent of the county poor house, was a practical man and a worker. The following incident is told of him: One day late in fall, he donned his workclothes and went into the cellar of the poor house to cut up and pack some pork that had been recently killed. While thus engaged, one of that nomadic type of humanity known in our day as "tramp," looked in at the open cellar-way, and seeing Mr. Steuben thus at work and believing him to be an inmate of the institution he walked in. He confided to the superintendent that, as winter was approaching, he would like to find a good home until spring, and made inquiries as to the advantages offered along those lines by the poor house. The answers he received were not the most assuring, as the following extract from the conversation will show:

"Do they make you work here?"

"You see what I'm doing. I work every day except Sunday, from sunrise to sunset, and often longer."

"How do they feed you?"

"None too well."

"But say, now, that looks like pretty fine pork you're packing; you can't make any complaint about that."

"Oh, no, not if we get it; but this goes down the superintendent's old neck."

"He gets the best of everything, I suppose?"

"Well, he gets as good as there is; and the inmates take what is given them."

"Is that so? Well, I'll move on."

SIMEON FULLER, or Captain, as he was familiarly called, was born in Bolton, Conn., in 1761, and was a son of Lot Fuller who was a direct descendant of either Samuel or Edward Fuller, brothers, who came over in the Mayflower. Captain Fuller enlisted in the revolutionary army at the age of sixteen, served three years, and was discharged in the City of New York after the war closed. His regiment marched into the city with Washington after the British left. He was paid off in continental money, and on his way home he shot a Dutchman's dog, and it cost him all of his three years wages to settle the matter.

He was with Washington's army when it wintered at Morris Plains, N. J., where they suffered as much as did the army at Valley Forge. All his clothing for the winter consisted of pantaloons and vest—no shirt, no coat. His footwear was rags tied around his feet. They were on half rations a good part of the time. Nothing but Washington's presence and influence kept the army together under such privations and suffering. He often spoke of Washington as the finest looking man in the army, and said he would mount his horse with the most ease and grace of any man he ever saw.

Not many years after the war, he removed with his father into Sundersfield, Mass., where he married

his first wife, Mary Cook, in 1785, and by whom he had one child, Mary. His wife died in 1788. For his second wife, he married the widow of Artemas Holton—whose maiden name was Wealthy Woodward—in 1790. Some time after his last marriage, he removed with his brother, Lot Fuller, into Washington county, N. Y., and purchased a farm, but had to leave as he bought of the wrong patentee. He then came into Steuben, and took some land on Baron Steuben's tract, and moved on his family the following year, 1792. He built a log house, made a roof of bark, had a blanket for a door; chopped a big stump off level on top for a table, laid down a punchion floor big enough to put a bed on, and commenced keeping house.

Four children by his second wife were born to him: Simeon, Jr., Russel, John and Catherine. Capt. Simeon Fuller died December 7, 1852, and his wife Wealthy died February 2, 1845. Mrs. Fuller went twice from Steuben into Vermont on horseback to visit relatives in that state. In her early childhood her father, who lived near New London, Conn, decided to emigrate to Nova Scotia. He found food very scarce there and came back to secure a supply. Winter set in and he could not return. The family —all small children—were left in a destitute condition. Indians that could not speak a word of English would bring in moose meat and salmon and hang it up in the chimney to smoke. In a day or two they would come back, take it down and divide it among the children. An Indian came in one day with a dressed moose skin, and made and gave to each of them a pair of moccasins. She never forgot their kindness and was always a friend to the Indians. After moving into Steuben, large numbers of Oneida

Indians would pass her house on their way to the Adirondacks to hunt moose and deer, and would stop for food and lodging which was never refused them. She was a friend to everyone, and when she died left none but friends behind.

Simeon Fuller, Jr., was born in 1791. He married Minerva Sprague, in 1820, and removed to Willoughby, Lake county, Ohio. Two sons and one daughter were born to them, Russel, George and Louisa. He died in 1862, aged seventy years. Russel Fuller was born in 1795, married Lydia Potter, and had one son and one daughter, Simeon Russel, born in 1821, and Mary, born in 1823.

Simeon R. Fuller married Martha White. The children born to him are Clara Cornelia, and Frank Russel. Mary Fuller married Henry Stanton in 1853. No children. Russel Fuller died in 1856, aged sixty years, and his wife in 1879, aged eighty years. John Woodward Fuller, third son of Captain Fuller, was born in 1797, married Maria Barnes in 1825, and removed to Alexandria Bay, on the St. Lawrence river. His wife died the same year. He afterward married Mariette Shurtliff. Six daughters and one son (John) were born to him. Catherine, daughter of Captain Fuller was born in 1800, and married John Pierce in 1821. Ten children were born to them—John, Lydia A., William, Isaac, Simeon, De Witt, Charles, Wealthy, Russel and George. Mary, daughter of Captain Fuller by his first wife, married Daniel Douglas in 1807, and by whom he had two sons, Alanson and George. Alanson died childless. George married Lucina Ward, and had two sons and a daughter.

EZRA GREEN was born in Bethlehem, Conn., January 30, 1754. In the spring of 1775 he enlisted,

as a private in Capt. David Hinman's company, Col. Benjamin Hinman's regiment, and served until November. In 1776 he enlisted in Col. Philip Bradley's regiment, and served six months. In the summer of 1777 he served at Peekskill, N. Y., under Capt. Enos Hawley, in Colonel Moseley's regiment, for five weeks. Also, about April 25, 1777, he went to Danbury, Conn., under Captain Hawley, where he remained for a short time.

In the spring of 1791 he came to Steuben and bought a farm of Baron Steuben, located on the eastern border of the Baron's patent, where he built a log house about one hundred rods west of the point where the turnpike crosses the Cincinnati creek north of Remsen village. He returned to Bethlehem, and in October the same year brought on his family. After the construction of the Black River Turnpike, in 1812, he sold his first purchase and bought another farm of forty acres, and built a house on the west bank of Cincinnati creek north of the Phelps place. About 1823–1824 his son, Eleazer, built a large two-story framed house about one hundred rods west of Mr. Green's last location, on the west side of the turnpike, and here Ezra and his wife subsequently made their home. He was for many years a justice of the peace for the township of Remsen. He married Amy Church, who was one of the earliest members of the Methodist denomination in this section, and her house was always the home of the Methodist circuit riders and itinerant preachers who visited here. She was born in Connecticut, July 21, 1759. Their children were Clarinda, born November 6, 1777, married Rev. James Miller; Lucy, born September 24, 1779, married Amos Wooster; Theron, born August 25, 1782; Betsey, born May 21, 1784, married Bohan Smith;

Urana, born January 23, 1787, married Nathaniel Canfield; Selleck, born September 13, 1789, married Fanny Fowler; Sally, born July 17, 1791, married Harvey Phelps; Charles, born April 27, 1794, married Electa Perrin; Ezra, Jr., born October 2, 1797; and Eleazer, born May 16, 1800, married Sylvina Kent. The three last named were born in Steuben township contiguous to Remsen village, while all of the others were born in Connecticut.

EPHRAIM HOLLISTER, the first supervisor of the township of Remsen, was a descendant of John Hollister, the emigrant to America, an Englishman. The Hollisters, if indeed they were not of Anglo-Saxon stock, were long settled in England; especially in Gloucestershire, Somersetshire and Wiltshire, where the name is more common than in other parts. The earliest mention of the name is found in the sixth year of Queen Elizabeth, when Henry, Lord Berkeley, sold the fourth part of his manor in Almondsbury, Gloucestershire, to "John Hollister and others." John Hollister, ancestor of the American family, is said to have been born in England in 1612, and to have emigrated to America in 1642. It is supposed that he sailed from Bristol. Being of good family and educated, he immediately became one of the most influential men of Wethersfield and the Connecticut colony. In 1658–1659, he was known as "Lieutenant" Hollister. Nearly all the authorities who speak of Lieut. John Hollister of Wethersfield, Conn., say that he was at Weymouth, Mass., in 1643, and represented that town in the Massachusetts legislature in 1644.

The wife of John Hollister, the emigrant, was Joanna Treat. Their children were Elizabeth, who married Samuel, son of Thomas Welles, governor of

the Connecticut colony, in 1659. John, born about 1644, married Sarah Goodrich, November 20, 1667. Their son Ephraim, born March 15, 1684, married Elizabeth, daughter of Tobias Green, April 1, 1707, and died in Glastonbury, Conn., in 1733. Ephraim, the third child of Ephraim and Elizabeth (Green) Hollister, was born in July, 1724. He afterward went to Farmington, Conn., and married first Rachel Porter, May 3, 1746, and second, Anna ————————. He died in 1804. His second son, Ephraim, who located in Remsen, was born October 23, 1748. He married first Mrs. Laurana (Canfield) Debell, December 15, 1785. The children by this marriage were Rachel, who married Jedediah Foster, and Candice, who married Abraham Sage. His children by a second wife were Ephraim, who in an early day removed to Ashtabula, Ohio, and was living there as late as 1840; and Sally, who married Judge John Storrs, of Trenton, June 16, 1795. The children of John and Sally (Hollister) Storrs, were George W., and William. Samuel, a brother of Ephraim Hollister, the Remsen pioneer, was born in Dalton, Mass., and resided in Trenton, where he died of typhoid fever. A stranger sick of that disease came to Trenton, but as no one else would receive him, Mr. Hollister hired a room and took care of him until his recovery; but was taken with the same disease, and died. His widow died at Oriskany, N. Y.

MATTHEW HOYT, son of Ezra and Phoebe Hoyt, was born in New Canaan, Conn., May 6, 1741. He married first, Mary Lockwood, in January, 1761; and second, Mary Hayes, in April, 1817. Of his daughters, Mary (Polly) married William Platt, and Phoebe married John Platt, Jr., brothers. His son Ephraim,

born May 1, 1775, married Ann Langford, and came here at an early day, living in part of the house with his brother-in-law, William Platt, at the Platt homestead just over the south line of this township in Trenton, at the edge of Remsen village. Mr. Hoyt was living here at the time the Rev. John Taylor made his visit as a missionary in 1802, who in his journal gives him the distinction of being the only professing Christian in the township of Remsen. His children were Matthew, born here September 18, 1803, married Eliza, daughter of Ephraim Wheeler, December 20, 1829; Louisa; Clark; Nathaniel; William H., born at Trenton Falls, December 18, 1812; Ephraim, born in Trenton township November 12, 1814, married Frances, daughter of Rev. William B. Brown, of Steuben, May 8, 1834, and removed to Peoria county, Ill., in 1836; and George Langford, born here in 1817. Ephraim Hoyt removed to Marshall, Henry county, Ill., where he died October 6, 1844.

STEPHEN HUTCHINSON was one of the earliest and most prominent citizens of Remsen, though we have been able to gather but little information regarding him. In 1796 he settled on Lot 15 of the Service Patent, since known as the "Price Farm," about half a mile north of the village. At the first town meeting, in 1798, he was elected overseer of the poor, and in 1809 he was appointed the first postmaster. He had three children, Betsy, Emily and Gurdon. The family removed from this locality as early as 1830, but we have been unable to learn where they located.

NATHANIEL ROCKWOOD was born in Keene, N. H., in 1768. His father removed from New Hamp-

shire to Vermont, and later to New York, locating at Champion, and young Rockwood came to Remsen about 1794, taking up a tract of land where he resided until his death. His farm was about a quarter of a mile north of Fairchild Corners, and after being in the Rockwood family for nearly sixty years, became the home of the late Hezekiah Owen. Mr. Rockwood built a log house, and, it was said, brought the first load of household goods into the township. Among the necessary and arduous duties of the pioneer settler, was the necessity of going to Whitesboro to mill, and to buy such store supplies as were needed. Following blazed trees, the journey was made on foot, and from Mr. Rockwood's location it took three days to go and return. Later, after roads had been cut through, the journey was made with an ox-team and sled, there being no wheel-vehicles, for had the settler possessed such they would have been useless for travel over the forest roads of that day. On one of these journeys to Whitesboro, Mr. Rockwood chanced to meet a young woman who pleased his fancy; and thereafter we may believe his trips there were more frequent and less irksome, until he married the maiden, which he eventually did. She was Esther Roberts, sister of Seth Roberts, of Rome, one of the early lawyers of Oneida county. She died April 1, 1816, aged forty-eight years.

Their children were Jehiel, who served in the war of 1812, married Susan Tefft, and both died in Pennsylvania; Sophia, married Henry Williams, both died in Michigan; John, married Hannah, daughter of Green White, both died in Michigan; Truman, married first Eliza Dayton, and second, Polly Dayton, and died in Illinois; William, married first, Mary, daughter of Tyler Mitchell, and second, Margaret

Kelsey. He died in Trenton township August 28, 1851, aged forty-five years, his first wife having died August 5, 1847, aged thirty-four years. They are both buried at Fairchild. By his second wife he had one daughter, Mary Catherine Lucretia, who married a Mr. Meredith and removed to Alvardo, Johnson county, Texas. Margaret (Kelsey) Rockwood also moved to Texas, with her daughter, and died there. Reuben married Marietta, daughter of Oliver Bill, brother of Dr. Earl Bill; Fenner, married Polly, daughter of Perez Farr, and both died in Boonville; and Nathaniel, Jr., married Eveline, daughter of Calvin Allen, of Remsen, and died at Union City, Pa., in 1869. After the death of his first wife Nathaniel Rockwood, Sr., married Mrs. Sally Williams, a widow with three children—Henry and Jerry Williams, and a daughter. Mrs. Rockwood died August 26, 1828, aged fifty-nine years. After the death of his second wife, he married Mrs. Sally Morgan, by whom he had one daughter, Mary Jane, who married Calvin Winthrop Allen, and removed to Union City, Pa. The last wife of Mr. Rockwood also moved to Pennsylvania with her daughter, and died there in 1866. Mr. Rockwood died April 26, 1844, aged seventy-six years, and is buried in Fairchild Cemetery. It is said that he dug the first grave in that cemetery, and was its sexton until his sons were grown, when they successively acted in that capacity until the youngest moved away, in 1854. Mr. Rockwood was reputed "a devout Christian, a kind father, a good neighbor—ever ready to help in time of need, and a highly respected citizen."

CAPT. JOHN KENT was among the very early settlers in Remsen, coming from Southwick, Mass. His

wife, Grace, born in Southwick July 31, 1751, was a daughter of John and Anna (Loomis) Root. Mr. Kent was a soldier of the revolution, having enlisted three times; the last time to serve three years, but the war closed before the expiration of the time of his enlistment. Broughton W. Green is authority for the statement that the first marriage in Remsen was that of a daughter of Mr. Kent; and also that he kept the first hotel in the township. He died here in 1795 or '96.

JONAH DAYTON, one of the pioneers of Remsen, was a revolutionary soldier and served three years in the commissary department. He married Martha Smith, and one of their descendants owns and resides on a part of the farm settled by them. Mr. Dayton died April 30, 1837, and his wife March 22, 1838. Both are buried on the farm where they lived.

SILAS KENT, SR., born in Southwick, Mass., February 5, 1778, came to Remsen before 1800, and was married here March 25, 1801. His wife, Annis, was also a native of Connecticut, born in New Milford, October 1, 1782. He died here February 17, 1813, aged thirty-five years, and his widow survived him until June 17, 1864, dying at the age of eighty-one years. Their children were Chester, born January 1, 1802; Grace G., born March 1, 1803, married Norman Brainard, removed to Oakland county, Mich.; John, born November 7, 1804, removed to Chautauqua county, N. Y., died April 13, 1873; Sylvina, born July 27, 1806, married Eleazer Green and removed to Harmony, N. Y.; Silas, Jr., born July 7, 1808, a successful farmer, died August 27, 1896; and Annis (Mrs. Sage), born May 6, 1812, removed to Fauquier county, Va.

JOHN STEBBINS, a revolutionary soldier and pensioner, was among the early settlers, living for many years at the north end of the village. Of his children, Lucy married Selden Johnson; Margaret married Henry Thompson, who was agent for the Remsen estate, and lived on the Lewis Francis farm upon the hill north of the village; and John married Susan Gay, of Ninety Six. When very old Mr. Stebbins sold his home in the village, and with his wife went to live with his son, who lived on the State road north of the Jerome Witherell place. Silas Fowler then moved into the Stebbins house, which later became the home of the late John R. Jones.

JUDSON WITHERELL, SR., came here a child about 1798, from Fort Ann, Washington county, with his mother and step-father, Consider Bardwell. He married Abbie, daughter of Thomas Nichols, and their children were Jerome, who married Sarah, daughter of Milo Mitchell; Abbie, who married Robert R. Roberts; and Judson, Jr., who married Ellen Jones.

JAMES SHELDON was born in Providence, R. I., and came to Oneida county in 1795, residing for a time at New Hartford and Whitesboro, where he was a justice of the peace. Prior to 1800 he removed with his family to Remsen township, where he built the stone house that stands about three miles northeast of the village, and which for a long time was used as a tavern. This place was owned for many years by William L. Williams, father of George Williams of Remsen. In December, 1798, John Brown, once governor of Rhode Island, a wealthy merchant of Providence, who also had business interests in Philadelphia, became the owner of 210,000 acres of land embraced in the eastern part of what is now Lewis county and portions of the northern part of

Herkimer and Hamilton counties; this tract being a part of 1,920,000 acres of land granted to Alexander Macomb, by letters patent dated January 10, 1702. Mr. Brown believed that there was a great fortune in his wilderness possession, and immediately began to make improvements there. Considerable land was cleared, three roads were laid out—one from Remsen, one from Boonville and another from Lyons Falls. His purchase was divided into eight townships. He built a furnace and a saw-mill at or near Old Forge, and prospected for iron ore.

Mr. Sheldon had charge of Mr. Brown's business in the wilderness, and under him much labor was expended in clearing land, opening roads, planting crops, and arranging for buying tools and implements for the settlers, potash kettles for the manufacture of potash, and so forth. He was empowered to sell quarter-section plots of land, or one hundred and sixty acres, for two dollars and fifty cents an acre, to be paid in cash in seven annual payments, first two years without interest; or in wheat on the tract at one dollar a bushel, corn at three shillings, and good rye at fifty cents a bushel.

In 1812, Charles Hereshoff, a son-in-law of Governor Brown, formed the project of establishing a sheep farm on what he called the "Manor," made a clearing and put on a flock of sheep. Afterward he opened a mine and built a forge. But his enterprises proved failures, and discouraged over his losses, Mr. Hereshoff committed suicide December 19, 1819. He was buried in the old village cemetery at Boonville, and upon the removal of the bodies from that cemetery to make room for the R., W. & O. depot when it was removed from the upper part of the village to its present location, about 1866, the remains of Mr. Hereshoff were exhumed and shipped to Providence.

Abigail, daughter of James Sheldon, married Maj. Andrew Billings, for many years a merchant and prominent citizen of Remsen. Another daughter married Ela Merriam, of Lyons Falls, N. Y. Mr. Sheldon's son Henry lived on the homestead and was prominent in the affairs of the township. James Sheldon died June 18, 1819, aged sixty-two years; and his widow, Mary, died September 2, 1845, aged eighty-four years.

GERSHOM HINCKLEY, born in Stonington, Conn., August 28, 1763, was descended in the sixth generation from Samuel Hinckley, of Tenterden, Kent county, England, who emigrated with his family to America in the ship "Hercules," in the early spring of 1635. He settled at Scituate, in the Province of Massachusetts Bay, where he remained until 1639, when he removed to Barnstable, being one of the first settlers there. He died in that part of Barnstable called Great Marshes, now West Barnstable, October 31, 1662. The line of descent from Samuel Hinckley —who is said to have been the progenitor in America of all bearing this surname—to Gershom Hinckley, a pioneer of Remsen township, is as follows: Thomas, John, Samuel, John and Gershom. The latter, a son of John and Elizabeth (Breed) Hinckley, was born September 4, 1730. He married Catherine Wightman, of Norwich, Conn., and removed to Pittstown, Renssalaer county, N. Y., in 1768, and thence to Rome, N. Y. Gershom, son of Gershom and Catherine (Wightman) Hinckley, came to Pittstown with his father's family, and, in 1789, married Prudence, daughter of Caleb Tennant, of Glastonbury, Conn., born August 8, 1770. He had served for a time in the revolutionary war.

Within a few years after their marriage, Mr. and Mrs. Hinckley moved to Remsen, settling at what

was later known as Fairchild Corners as early as 1793 or 1794. He was the resident agent here of Henry Remsen, of New York city, proprietor of the Remsenburgh Patent, and being a land surveyor by profession, laid out the township into lots, and opened many of the earlier highways in the township. He was elected supervisor in 1799, which office he filled for ten years, and also was a justice of the peace for many years. He was an active member of the Masonic fraternity, and at one time was master of Rising Sun Lodge, before its removal to this place, when its meetings were held in Trenton. Both Mr. and Mrs. Hinckley were members of the Baptist Society of East Remsen, which was organized in 1809, and are said to have been "earnest Christian workers in the church." Their children were Daniel W., born February 11, 1790, died in infancy; John, born January 17, 1791, married Rhoda Ball, and removed to Silver Creek, Mich.; Anna, born February 7, 1793, married first, French Fairchild, second, Zebina Ball, and third, Jacob Stafford; Caleb, born October 20, 1794, died in infancy; Catherine, born January 15, 1798, married Milo Mitchell, of Remsen, in 1819, and died January 11, 1829; Harriet, born May 19, 1801, married Evert Dyckman; Daniel, 2d., born November 30, 1803; Henry R., born July 20, 1805; Hiram, born June 10, 1807, married Sarah M. Smith; Tennant, born January 13, 1810, married Malonia Stiles; Stephen, born March 29, 1814, married Emily Sears, of Schroeppell, N. Y.; and Moses, born January 20, 1812, married Maria Van Alstyne.

In 1819 Mr. Hinckley removed to the township of Salina, Onondaga county, bought a farm on Seneca river, about three miles north of the village of Liverpool, where he died February 20, 1848. His widow

died there April 3, 1852. Both are buried in the Liverpool cemetery.

DR. EARL BILL was descended in the sixth generation from John and Dorothy Bill, who came to this country some time prior to 1635, and settled at Boston, Mass. The family was English, and of ancient origin, being traceable in one county—that of Shropshire—for five hundred years. The name is also found in Wiltshire, Kent, Herefordshire, Yorkshire and Staffordshire, and also in London, Birmingham, Manchester and other towns.

Of those of the same name who attained eminence in the old country were Dr. Thomas Bill (1490–1551), a graduate of the University of Parma, in Italy, one of the physicians to Henry VIII and Edward VI; William Bill, D. D., L.L. D. (1505–1561) Master of St. John's College, Vice Chancellor of the University, Master of Trinity College, one of the King's Chaplains in ordinary, Fellow and Provost of Eton College, and first Dean of Westminster, in which Abbey, in the chapel of St. Benedict, his body is buried; and John Bill, Publisher, or "King's Printer" to James I.

Though originally settled in Boston, the family is properly a Connecticut one rather than Massachusetts, for about 1669 Philip, the son of the original John the immigrant removed to Connecticut, to "Pequot, on the Little Fresh River," which was the name first given to the Thames; and in Connecticut, at Lebanon, the subject of this sketch was born, November 5, 1770, the eldest son of Oliver, (James, John, Philip, John) and Martha (Skinner) Bill, the family having been resident in that state during all of the intervening time. And it is Connecticut that to-day may be said to be the American home of the

family, which still has numerous representatives clustered about the banks of the Thames and the country originally settled by Philip.

Dr. Bill was thrice married, first, in 1804, to Sarah Jackson, a daughter of a revolutionary officer, Lieutenant Jackson. She died February 14, 1819, aged thirty-eight years. In 1820 he married Olive Baker, a widow, who died November 4, 1822, aged thirty years. His third wife was Susan Johnson, whom he married in 1824, and who died in 1864. He was graduated from the Berkshire Medical School, in Massachusetts, and after finishing his course in that institution, pushed for what was known at that time as "The West," settling in the township of Steuben. The country was of course new, and for the young physician to have cast his lot in that then distant settlement, was at least evidence of enterprise and courage in commencing his professional life.

In 1814 he removed to the village of Remsen, situated about four miles from his former residence, now known as Starr's Hill. Here he remained for many years, practicing his profession, always enjoying the confidence and respect of his fellow citizens of all classes. Not until he had reached the advanced age of eighty-six years did he relinquish the profession which he had adorned for more than half a century, and in the discharge of the duties of which he had endeared himself to at least two generations by his kindness, self denial and medical skill. He died in the family of his son General Horace Bill, at Cleveland, Ohio, on May 16, 1864, and was buried at Oakland Cemetery, Sandusky, Ohio.

Dr. Bill was in some respects a peculiar character. He was a practical philosopher, never borrowing trouble, and always bearing himself with an habitual

calmness and cheerfulness. He was a true and sincere Christian, as well in deportment as in profession; naturally of a quiet and forgiving spirit, he seldom had any differences with those around him. One of his sons wrote of him that his recollection of his father extended over nearly half a century, and yet he never saw him angered but once, and then the provocation was very great. This is saying much, but his life testified to its truthfulness.

Of Dr. Bill's children, Henry J., Cyrus S., Charles O., Chauncey C., and Earl were born in Steuben; Horace N., Sarah M. and Susan J. were born at Remsen. Henry J. died at Unionville, N. Y., in 1832. Cyrus S. resided at Turin, in Lewis county, where he carried on the business of tanning for many years. He died in 1883. Charles O., who was educated as a physician, was accidentally drowned at Trenton Falls, in 1830. He was regarded as very promising, and his sudden death was a great affliction to his father who had looked forward to the professional companionship and aid of his son.

Chauncey C., for several years subsequent to 1835, published the "Vernon Courier," and was postmaster at Vernon under President Taylor's administration. In 1855, he removed to Sandusky, Ohio, where for several years he published the "Sandusky Commercial Register." He died in 1877.

Earl removed to Ohio when a young man, and filled various public offices in that state, serving successively as sheriff and treasurer of Erie county, and representing the counties of Erie and Huron in the state senate. He was also associated with his brother Chauncey, as one of the editors of the Sandusky "Register." In 1861 he was appointed by President Lincoln U. S. Marshal for the northern district of Ohio, with head-

quarters at Cleveland, where he resided until his death in 1885, and where for many years during the latter part of his life he was clerk of the U. S. District and Circuit Courts. Horace N. was in his early manhood prominent in the political life of Oneida county. He too removed to Ohio, where he served as Clerk of Erie county. In 1860 he was appointed by Governor Dennison a brigadier general of militia, and as an officer in command of the state forces was in charge of Camp Jefferson, near the Virginia line, until the time of its discontinuance. He also served as U. S. Deputy Marshal under his brother Earl. His death occurred in 1878. Dr. Bill's last surviving child, a daughter, Sarah M., was the wife of George Putnam, a life long resident and public-spirited citizen of Waterville, N. Y. His youngest child, Susan J., married Orlo Damon, of Waterville, N. Y., and died there in 1849.

AGUR FAIRCHILD was born in Connecticut, married there, and before 1800 came to Remsen township and located in that section called "Fairchild Corners," or "Fairchild," about two miles northeast of the village. His children were Diana, Betsy, Martha, Barbara, Charlotte, Ingersoll, French, and Samuel. The first two named never lived in Remsen. Mr. Fairchild died here January 1, 1840, aged ninety years; and Amy, his wife, died April 17, 1839, aged eighty-five years. French Fairchild married Anna, daughter of Gershom Hinckley. They had two sons, Rev. Gershom Fairchild, a Wesleyan minister, born in Remsen in 1809, and as late as 1896 living at Nankin, Wayne county, Mich.; and French Fairchild, Jr., who married Mary Tanner, of Deerfield, N. Y., by whom he had six sons and one daughter. He removed

to Liverpool, N. Y., was a successful farmer, and died there. Ingersoll Fairchild removed to western New York before 1820. Samuel, married Eleanor, daughter of William R. Roberts, of Remsen, and removed with his family to Monoa county, Iowa, where he died about 1866.

PEREZ FARR was one of the pioneers and came from one of the eastern states, though we have been able to learn but little concerning him. His children were Sarah, who married Gilbert Franklin; Maria, who married William Gay; Polly, who married Fenner Rockwood; Dolly, wife of Harry Franklin; and Joseph, who never married.

AMOS BULL was one of the earliest settlers in Remsen. He was a native of Connecticut, and a revolutionary soldier. His paternal ancestor, Capt. Thomas Bull, must have been in Connecticut as early as 1636, for he embarked from England in the "Hopewell," Thomas Babb, master, September 11, 1635, and became one of the early settlers of Hartford. He was prominent in the early history of the colony, did valiant military service, is said to have been familiar with the Indian language, and was accounted a brave soldier. Born in 1606, he died in 1684, and his wife, Susan, died in 1680, aged seventy-four years. Their sixth son, Capt. Joseph Bull, a mariner, also settled in Hartford, and died in 1712. Of his children, Daniel, born in 1677, married Mary Mygatt, and was killed by a fall from his horse. Daniel's seventh son was Amos Bull, the Remsen pioneer. The exact date of his settlement here is not known; but a former history says "about the time that Barnabas Mitchell and others came," which would make it

not later than 1793. He located on what was known for many years as "Bull's Commons," not far from the farm of the late Milo Mitchell. This tract he cleared himself, and it was later known as the "Camp Farm." He married Mehitable Cooley, who was born in Lyme, Conn., and they lived in Hartford, for they came from that city to Remsen. We have been unable to ascertain whether they had children; but about 1813, when Mr. Bull was a very old man, they adopted Rebecca, infant daughter of Joseph and Rebecca (Slawson) Halstead. Mr. Bull became totally blind before he left Remsen, which was about 1820, when he removed to Rome, N. Y., where he died. The widow, with her adopted daughter who married a Mr. Allison, removed to Union City, Pa.

EBENEZER WEEKS was born in Pomfret, Conn., August 5, 1741. He married in New London, Conn., February 2, 1762, Eunice, youngest daughter of Rev. George and Elizabeth (Lee) Griswold, of Lyme, Conn., born February 1, 1742. They removed to Brooklyn, Conn., in 1777, and came to Steuben in 1791, locating on a farm south of and nearly opposite Ty Coch, about two miles west of Remsen village. Here his wife died October 6, 1792, and in 1797 he married Olive, daughter of Sampson Keyes, of Ashford, Conn. The cellar dug and walled by Mr. Weeks and his son Ebenezer is still in use, though the old house has been replaced by another. He held the office of justice of the peace, and was familiarly known as "Squire" Weeks. Frequently he acted as arbitrator for his neighbors, who came into the habit of referring their disputes to him preferably to going to law. Though not a member of any church, he was much interested in church and school matters in the township. His

children were Elizabeth, Anna, Eunice, Joseph, Hannah, Ebenezer, David Jewitt, Eunice, 2d, Joseph Holland, George Griswold, Hannah, 2d, and William Raymond. He died in Steuben July 6, 1813, and his widow died in Vermont in 1817. The graves of Mr. Weeks and his first wife, also of their son, Ebenezer, are on the farm a short distance from the house.

David Jewitt Weeks, son of Ebenezer and Elizabeth (Griswold) Weeks, was born in Brooklyn, Conn., August 8, 1787. January 2, 1814, he married in Steuben, Elizabeth, born in Hartford, Conn., August 6, 1795, daughter of Samuel and Mary Marsh. He was a farmer, but in 1834 was ordained a Congregational minister, and preached in Smyrna, Martinsburg, Western, Trenton and other places. He died December 9, 1845; and his widow June 17, 1861. They had removed from Steuben many years before their death.

Joseph Holland Weeks, son of Ebenezer and Elizabeth (Griswold) Weeks, was born in Lyme, Conn., May 8, 1776. On December 10, 1800, he married in Steuben, Mary Griffiths, who was born in Carnarvonshire, Wales, January 7, 1780, and came to America in 1794. Mr. Weeks served in the war of 1812, and removed to Granville, Licking county, Ohio, in 1815. The family of seven made the journey in a two-horse wagon, being five weeks on the way. He died January 1, 1860, and Mrs. Weeks died June 9, 1864, at Sandusky, Ohio. Their son, Robert Eleazer, was born in Steuben December 24, 1812.

Silas Rockwood Weeks, born in 1765, married in 1797, Rebecca Hewitt, who was born November 13, 1775. He was in Steuben prior to 1798, and removed to Watertown and thence to Remsen. He was a land surveyor and farmer, and is said to have been noted for his great physical strength. He removed

to Lima, Ohio, where he died in 1836. His son, Asa, was born in Steuben October 13, 1798, and married Clarissa Hall, February 1, 1824. He was a cooper and farmer and died in Remsen May 26, 1844. Another son, Cephas Franklin, a carriage and wagon-maker, was born in Remsen November 13, 1838, and married Amelia Westcott. Silas Rockwood Weeks, 2d, was born in Remsen December 29, 1810, served in the Mexican war, and died in September, 1849.

BROUGHTON WHITE was born at South Hadley, Mass., November 28, 1773. He came to Steuben township with Baron Steuben, and until the latter's death was a member of his household. He married Susan Johnson, and their children were Albert, Thomas Broughton, Susan, William, Henry, Hannah, Mary Ann and George. Mr. White was a surveyor by profession, and for many years served as a justice of the peace. Coming to Remsen in 1803, he opened the first store; taught school, engaged in farming and in various business enterprises here for more than fifty years. He died June 21, 1863.

JAMES SMITH, a pioneer and early inn-keeper of Remsen village, had one daughter, Betsy, and three sons that we have knowledge of, namely: Joab, who died at Sacket Harbor in 1812; Oliver; and Carlos, who married Betsy, daughter of Joseph Halstead. Mr. Smith died July 30, 1812, aged seventy-eight years.

JESSE MORGAN settled at Fairchild before 1800. He had a family of thirteen children, as follows: Sally, Whitman, Ambrose, Ira, Jesse, Lucy, Hannah, Amanda, Olivia, Elias, Zenus, Samantha, and Abigail.

REV. JOSEPH MONTAGUE was born in Granby, Mass., October 2, 1763. He graduated at Dartmouth College in 1788, and it is recorded that here he was "distinguished for his brilliancy as a scholar and refinement of manners." He spent considerable of his life in teaching, and was a very popular instructor. He taught in a young ladies seminary in New Jersey, and afterward was principal of a similar institution at Kinderhook, N. Y., and at other places. He was also for a time engaged in business as agent for, or associated with Aaron Burr and DeWitt Clinton in land speculations in western New York. He bought a farm of Baron Steuben near Sixty Acres, which he occupied for many years. He married Mary, daughter of Jesse Brush, born at Huntington, L. I., a cousin of former Mayor Brush of Brooklyn. She is said to have been a woman of great strength of character, refinement and culture. Their children were Joseph Henry, born in Steuben, November 6, 1806; Mary Ann, born September 12, 1808; and Sarah Elizabeth, born September 11, 1810. Mr. Montague died at the home of his son, in Remsen, April 30, 1849. Joseph Henry Montague, became a land surveyor, and married Lucy Ann Crosby, born in Cohocton, N. Y., July 19, 1821. He died in Remsen April 7, 1867. Their children, all born in Remsen, were Isabel, born June 22, 1843; Lucy Ann, born July 22, 1846, married Henry Miller, of Steuben; and Wallace Henry, born May 11, 1851. The latter left school at fifteen, on account of the death of his father, and started out in life for himself. He gained an education unaided, except for some private instructions in German and medicine. He was for a time engaged in mining in Colorado, but for many years has been an official of the Pacific Express Company, at Kansas City, Mo.

FILKINS BEADLE lived on the Joshua G. Jones farm, about a mile and a half south of Remsen. His wife was a daughter of William Frazier, a Scotchman, and a sister of the late Alexander Frazier, of Trenton village. The parents of Filkins Beadle lived near the present site of the Prospect depot of the R. W. & O. railroad, but, when old, came to live with the son, and died at his home. They were probably buried on the place, where there are many graves, some marked and many others that never had a permanent marker. A son of Filkins Beadle, Filkins Beadle, Jr., is buried there, who died January 15, 1807, aged twenty-one years; also a child, Daniel Beadle, who died May 3, 1807, aged two years. Other children of Mr. Beadle were Chrisjane, wife of Joseph Jones, who died some years since in Toledo, O., leaving two daughters, Helen and Alice, now deceased; Harriet, who lived in Whitesboro, and Ellen, who married Lewis Powell, and removed to Schoharie, N. Y. There were other children whose names are unknown to us.

JOSEPH HALSTEAD, an early resident of Remsen, was born in Connecticut July 8, 1777, married Rebecca Slawson December 25, 1796, and came here from Hartford. Their children were born as follows: Stephen, October 28, 1797, never married; Elizabeth, October 18, 1799, married Carlos Smith; Catherine, February 11, 1802, married a Mr. Gager and removed to Massachusetts; Judson, June 4, 1804, died May 23, 1826; Hannah, April 19, 1807; and Rebecca, March 9, 1813. Mrs. Halstead died March 26, 1813, and their infant daughter, then little less than a month old, was adopted by the pioneer, Amos Bull. She married a Mr. Allison and removed to Union City, Pa., and died there, having attained the age of nearly

ninety years. Mr. Halstead married second, Bernice (Throop) Potter, widow of Robert G. Potter, of Remsen, August 20, 1818, by whom he had one child, Susan Helen Margaret, born October 16, 1820. After leaving Remsen village, Mr. Halstead kept an inn, or half-way house for travelers and teamsters about two miles south of Remsen, at the place afterward owned by the late Jonathan Jones, and more recently by William Meth Jones. His son, Stephen S., was a cattle-buyer and drover, early removed to Orange county, N. Y., and died there. Judson, another son, a peddler, died from the effects of a kick of one of his horses, and was buried in Fairchild cemetery. The Mr. Gager who married Catherine Halstead, once kept the upper hotel in Remsen, and later removed to Massachusetts. Hannah married John Smith, who also kept the same hotel. Mrs. Smith lived only a few years after her marriage. Mr. and Mrs. Halstead removed to Troy, N. Y., where some of the family had preceded them and where they both died.

GREEN WHITE was a noted character here during pioneer times. He was by nature a rover, and therefore became well-known in every settlement throughout a wide section of the northern wilderness. He was accounted a great hunter and trapper, and some vested him with the title of "Indian Killer." Whether this appellation was merited or not, is unknown at this time; but it is represented that he certainly had little love for the Indian race.

Where White originally came from we have been unable to learn. The earliest account we have of him locates him at Bardwell, where he was among the early settlers. One of his daughters married John Bronson, of Ninety Six; another daughter married

and emigrated to the west, and with her husband, it is said, joined the Mormon sect; while still another daughter, Hannah, married John Rockwood, son of Nathaniel Rockwood, Sr., and removed to Michigan. White was one of ten men who availed themselves of an offer by Silas Thomas, agent in charge of "John Brown's Tract" in 1841, to settle Township No. 7 of the John Brown estate. As an inducement to settlers, the first ten families to locate there and remain two years were each to receive title to one hundred and sixty acres of land, a cow and ten sheep. Among the ten families thus gotten together were those of Silas Thomas and his two sons, Lewis and Isaac; Caleb Sweet; Ephraim Justin, of Boonville; Green White; Robert Prichard, a blacksmith; and Robert Roberts (Y Gof) of Steuben, brother of Dr. Daniel Roberts.

The following incident concerning Green White was related by the late Didymus Thomas: "Green White and John Bonner, once on a hunting tour had a falling out which resulted in a fight. White being small in stature, but quick and nimble, for a time pelted Bonner rather uncomfortably; but Bonner finally getting hold of him, and being a large, powerful man, and good-natured, as strong men generally are, crushed him to the earth and there held him. Finally White, when he saw there was no chance for him, said: 'Bonner, what's the use to fight? There's no one to see who whips!' Bonner at once released him and they were good friends again."

White's life came to a tragic end, concerning which there are two versions: one is that while on a hunting-trip he camped one night, building a fire against a dead and partially decayed tree stub, beside which he laid down to sleep. During the night, the fire ate

its way through the base of the barren stub, causing it to topple and fall across White as he lay, breaking his legs and pinioning him to the ground. In this plight he was found, and was taken to Hawkinsville, where he soon after died. Another account says that while on his farm in Brown's Tract he went into the woods to watch some men who were felling trees, and that while sitting with a young man upon a log not far from the choppers a tree fell towards them. The young man threw himself backward over the log and thus escaped injury; but White for some reason failed to protect himself in this manner, and the tree fell upon him breaking his legs. His companions carried him twenty miles on a stretcher to Boonville, where he died.

OWEN GRIFFITHS, one of the pioneers of Welsh birth who located in Steuben in 1795, came from Carnarvonshire, North Wales. He made a clearing and built a log house just north of the place owned by the late Dr. Everett, and a few years later built a store and dwelling combined on the east corner of that road and the one leading from Remsen to Sixty Acres. This building was painted yellow, and it was always known as "Store Felen" (Yellow Store). In this immediate neighborhood was the nucleus of the Welsh colony that settled here in 1795, and for many years Store Felen was the common meeting-place for social chats by the men of that nationality who were more distantly located, while passing to and fro between their homes and Remsen; and here the youth, with inherited physical hardiness from an interminable line of sturdy British ancestors, competed with one another in the athletic sports of the time. Mr. Griffiths' first wife was named Anne, by

whom he had five children: Griffith O.; Lydia, who married Lewis P. Lewis; Elizabeth, who married Richard W. Jones; Cornelius; and Josiah. Mrs Griffiths died January 12, 1815, aged forty-five years; and by a second wife he had two sons, Owen and Titus. Griffith O. Griffiths married Margaret, daughter of Capt. William Williams another Welsh pioneer. Children: Ann, wife of Morgan Owen; Mary; Lydia, who married Evan Charles; Rebecca, who married James P. Owen; George, who served in Company A. 14th Regt. N. Y. S. Vols., and was killed at the battle of Fair Oaks, Va.; Matthew Henry; S. Amelia; and Margaret. He married second, Mary, widow of Richard H. Jones, of Steuben. He died April 17, 1875. Cornelius married Jane, daughter of William R. Roberts, and their children were William, Mary Ann, James, Brisco, Henrietta and George. Josiah married Elizabeth Colegrove, and their children were Elizabeth, Helen, Fanny, Milton, George, Frederick, and Rosa May.

GRIFFITH ROWLAND, another of Steuben's pioneer Welshmen, settled on part of Lot 151 of the Steuben Patent consisting of the north half and the southwest quarter of the lot, which he held under perpetual lease from Baron Steuben to John Platt, Sr., who assigned to Griffith Rowland.

EVAN OWEN, we find, was among the early Welsh settlers in Steuben, though we have been unable to learn anything about him. A lease for land in that township from Baron Steuben to John Platt, Sr., was transferred March 21, 1796, to Evan Owen, Owen Griffiths and Griffith Rowland; and on September 9, 1799, Evan Owen's interest in the same was assigned to Griffith Rowland.

EVAN GRIFFITHS (Ty Coch) came from Llanor, North Wales, in 1795. He settled at Ty Coch Corners, and in time built a framed house and painted it red, hence the name "Ty Coch," or Red House. Until very recent years the house at this place was always painted that color and the name Ty Coch retained. Mr. Griffiths' first wife was Margaret (Peggy), daughter of John Parry, who died within a few years after their arrival here, and is buried on the lot at Ty Coch, only a few rods from the house. For many years the grave was enclosed with a picket fence. Mr. Griffiths' second wife was also a daughter of John Parry.

CONSIDER BARDWELL, son of Ebenezer Bardwell, of Whately, Fort Ann township, Washington county, N. Y., came from Fort Ann to Remsen about 1798, and located at what was later known as Bardwelltown. His children, all born in Remsen township were: Cynthia Conklin, born December 28, 1803, married James Hooper and removed to Wampsville, N. Y.; Eliza, born September 7, 1804, married a Mr. Dart; Harriet Ann, born October 16, 1810, married Philip Roberts, and removed south of Oneida Lake; Mary Maria, born September 22, 1812, married Raymond Hall; David A., born June 1, 1815; Jeanette, born December 16, 1817; and Elias, born January 14, 1820, married Margaret Ausman. David married first a Miss Dayton; second, Elizabeth Owens, by whom he had three children, Morgan O., Susan, who married Owen Richards; and Clinton, who died in infancy. He married third, Ann Van Tanyo; fourth, Mary Jane Bronson; and fifth, Charlotte Dickinson.

WILLIAM P. JONES, son of John Parry,* came from Brynhynog Bach, Wales, in 1797 or 1798. He located first a little north of Ty Coch Corners, but later took up a farm on Pen-y-mynydd. After he had made a clearing and put up permanent buildings, his barn which stood on the summit of Pen-y-mynydd was a landmark, conspicuous for many miles. Mr. Jones was the father of the late Thomas P., Henry P., Humphrey and John P. Jones, well-known and respected citizens of Remsen township for many years; and of Ellen, wife of Thomas Thomas (Terytan), who lived near the old Steuben station of the R. W. & O. railroad. Henry, a son of Thomas Thomas was a veteran of the civil war, and for many years lieutenant of police in Detroit, Mich. About 1870, Henry P. Jones removed with his family to Iowa, where he died soon after. Thomas P. Jones died in Remsen, February 6, 1879, aged seventy-three years.

BOHAN SMITH was born about 1779, and came to Remsen with his father's family in 1796. He married Betsy, daughter of Ezra and Amy (Church) Green. Their children were Hanora, born August 31, 1808, married Evan Owens; Urana, born August 10, 1810, married Lyman Mitchell; James Carlos, born November 17, 1812; Alsamena Rogers, born August 9, 1815, married John Owens, of Remsen; and Lucy Wooster, born March 6, 1818, married Francis Welles. When a young man Mr. Smith located at Fairchild and became one of the most prosperous farmers of the township. He died here April 4, 1869, aged ninety years. When about twenty years of age, and before her marriage, Mrs. Smith, accompanied by her mother,

* See Introductory pages, concerning peculiarities of Welsh family names.

made a journey on horseback in 1804, to Bethlehem, Litchfield county, Conn., their former home.

JOHN PARRY, of Brynhynog Bach, Carnarvonshire, came here in 1798 or 1799 with a number of families from the same locality. He located a short distance north of Ty Coch Corners, where a year or two previously had settled his son, William P. Jones. A daughter, Jane, was the first dressmaker and tailoress about here, and for many years worked around from house to house as the custom then was, wherever her services might be needed, and was always welcomed as a member of the household. She died unmarried, December 13, 1860, aged seventy-nine years. Martha, another daughter, married a Mr. Waldren and removed to the west. Mr. Parry died March 11, 1805, aged sixty-six years; and Mary, his wife, died September 26, 1810, aged seventy-nine years.

EVAN THOMAS came here with John Parry, and lived in a straw-thatched log house north of Ty Coch Corners. His wife was a sister of Mrs. John Parry, as was also the maternal grandmother of Joseph I. and Wallace Francis, of Remsen.

WILLIAM C. JONES, who with his family came to Steuben in 1798, settled west of Store Felen on the farm owned by the late Lewis Everett. He was a carpenter by trade, and one of the first deacons of the Welsh church, Capel Ucha'. He died December 27, 1828, aged seventy-eight years, and his wife, Ann, died March 20, 1841, aged ninety-one years. One son, Edward, survived them, and afterward removed to Albany, N. Y.

JOHN EVANS (Boon) was born in Brynhynog Bach, North Wales, in 1772. He married Mary, daughter of John Parry, and emigrated to America in 1798 or 1799, coming directly from New York to Steuben, where he joined his brother-in-law, William P. Jones, who had preceded him to this country a year or two. For a time he lived with Mr. Jones who had settled temporarily north of Ty Coch, near the farm soon after settled by John Roberts (Creugiau), grandfather of the late John R. and Griffith Griffiths. Later he took up his residence at Trenton village, from which fact the appellation "Boon" came to be given him, since Trenton, or Olden Barneveld was called Boon by many of the country people, it being the residence of Gerrit Boon, agent for the Holland Land Company, and where Mr. Evans was for many years employed as gardener by Col. Adam Gerard Mappa, who succeeded Gerrit Boon. Shortly after he arrived in Steuben, Mr. Evans bought a bushel of wheat from a neighbor, which he carried on his back to mill at Whitesboro. In September, 1798, assisted by William C. Jones, he cut the first trees on the Capel Ucha' lot, to prepare a place for the grave of the first body buried there. The children born to Mr. and Mrs. Evans were Mary, wife of the late John Perry, of Trenton; William, who married Mary, daughter of Griffith I. Jones; Joanna, who married a Mr. Chambers; Margaret, who married John Morris; Sophia, who married Robert Jones (Tyddyn-y-Felin); John, who married Mary Williams; Jane, wife of Griffith W. Roberts; and four other children who died in infancy. Mrs. Evans died April 11, 1852, and was buried at Capel Bont, near Remsen. Mr. Evans died December 27, 1860, and was buried at Trenton.

The children of William and Mary (Jones) Evans

were Maria, who died from the effects of burns received when the family home, situated north of Remsen near the Phelps place, was destroyed by fire in 1858 or 1859; Catherine, who died at the age of twelve years; Ann, who married George Mix; Harriet; Joanna, who married and lived in Dakota; John; William; and Ursula. The children of Robert and Sophia (Evans) Jones were Jane; Sophia; William; John; Cornelia, wife of Archibald Moore, of Trenton; and Sarah, who married a Mr. Evans. The children of William and Joanna (Evans) Chambers were Andrew, Mary Ann, Julia, John, and another daughter whose name is not recalled. Children of Griffith W. and Jane (Evans) Roberts were Milton, who was killed in infancy by the fall of a ladder; Louise, who married Edgar B. Watkins, of Detroit, Mich. Mr. and Mrs. Roberts were married October 4, 1838. He died in Trenton township April 5, 1875, and Mrs. Roberts died at Detroit, July 4, 1897, aged eighty-two years. The children of John and Mary (Williams) Evans, were William Wallace, Christmas, and George.

JOHN ROBERTS (Creugiau) came from Wales in 1800, and located on the farm afterward owned by his grandson, John R. Griffiths, about half a mile north of Ty Coch Corners. His children were Jacob, and Catherine, who was the wife of Deacon Timothy Griffiths.

EVAN GEORGE, from Llandygwdd, Cardiganshire, South Wales, was an early settler on the R. R. Roberts farm, adjoining on the west the farm of John L. Jones on the road leading to Prospect. His children were Thomas; Henry; Evan; Jeremiah; Margaret, who married Daniel Bushnell; Ann, who mar-

ried a Mr. Davis; and Sarah, who married David Davis, of Steuben. Mr. George died August 16, 1835.

REV. JOHN ROBERTS was an early settler in Steuben, coming here from Ebensburgh, Pa., in 1801. His family consisted of three daughters and a son: Rachel, who married Edward Price, Jr.; Hannah, who married Rev. Evan Roberts; Mary; and David. The last named daughter and the son lived for many years at Store Felen, west of Remsen village. Mr. Roberts died in New York city and is buried in old Trinity churchyard, on Broadway.

THOMAS CUFFIN, with his wife Catherine, came from Wales in 1801, and purchased land on which a small clearing had been made by Aaron Francis, where the house of R. Fremont Jones now stands. Their garden, filled with plants and flowering shrubs, became the admiration of the whole countryside, a veritable Eden in the wilderness, where rare varieties for those days were cultivated and nurtured. The farm still remains in the family, R. Fremont Jones being a great-grandson. The farm now comprises three homesteads of the early settlers, that of Robert Roberts, "Hughey" Jones and Thomas Cuffin. The children of Mr. and Mrs. Cuffin were Catherine, wife of William I. Lewis; Nancy, who married John H. Jones; and Mary, who married Richard H. Jones. The children of the latter were Elias R., Hugh R., Thomas H., and Catherine. Elias R. married first Rachel, daughter of Robert M. Jones, and second, Ellen, daughter of Thomas Williams, of Steuben.

ROBERT ROBERTS, from the parish of Llangybi, Carnarvonshire, came to Steuben in 1801. He built

a framed house just west of Capel Ucha', his lot adjoining the church lot in the rear, and the house stood about twenty-five rods north of the highway. By his wife Emily his children were Catherine, who married David Williams, and became the mother of David H. Williams, for years a prominent citizen of Steuben and later of Rome, N. Y.; Ellen, who married William Lewis and was the mother of Squire William Lewis, long a representative citizen of Steuben township; another daughter who married a Mr. Reed and became the mother of Ebenezer, Henry, John, David, Jane, Mary, Ann, Rachel, Harriet and Emily Reed; and William R., for many years a carpenter, cabinet maker and undertaker at Remsen, who married Jane Griffith, sister of Evan Griffith II, of Steuben. The children of William R. and Jane Roberts were Ellen, wife of Samuel Fairchild; Jane, wife of Cornelius Griffiths, of Remsen; Tryphena; Mary Ann, wife of Owen Richards, of Utica; Emily, wife of Samuel Douglas; and Robert W. The latter married first Electa, daughter of Gilbert Cole, and their children were M. Louisa, first wife of Theodore Worden, of Oswego; Lydia, who married a Mr. Smith and removed to Michigan; Grove, who died in infancy; and Charles O., of Oswego, N. Y. He married second, Mary Evans (Bryn-gloch), who had one son, Willard, of Remsen.

STEPHEN BUFFINGTON, a Quaker, was an early settler on the Pen-y-caerau road, midway between Pen-y-caerau church and the Griffith Anthony place, on the opposite side of the highway. He later removed to the farm on the brow of the hill below the Perkins place, on the road from Prospect to Trenton Falls, where he lived for many years.

JOHN WORDEN, from Black Rock, Vt., a revolutionary soldier, came early to Norway, Herkimer county, and there married Rebecca Clyde. Working by the month, he accumulated enough money to buy an ox-team and cart, with which and a few household goods he and his wife set out to look for a better location in some new settlement, eventually coming to Remsen township. This was early in the last century, and he later described Utica as containing at that time "a few log houses in the midst of a frog-pond." From there a corduroy road led to the foot of Deerfield hill, and following this causeway they reached Remsen after a tedious journey, where they finally selected a location on the Pen-y-caerau road, not far from where the Pen-y-caerau church now stands. Here they resided for twenty-five or thirty years, when they moved to Ninety Six. Their children were Isaac, John, Joseph, James, and Stephen. Isaac married Betsy Nichols, and their children were Calvin, Sylvenus, Joseph, Delphina, Sarah Ann, Brayton, and Delight. John married Anna Whiteman, and their children were Catherine, Susan Henry, Martha, and Ellen. James married a Miss Phillips. Stephen married Savanna Michaels, and their children were Nancy and Peter. The latter married Mary, daughter of John and Barbara Seiter, who settled in the township of Boonville, having come from Alsace-Loraine, France, in 1848. The children of Peter and Mary (Seiter) Worden are Joseph and Frank.

REV. CALEB ALEXANDER, who was the first missionary sent here by New England missionary societies, founded a church at Steuben. He was a native of Northfield, Mass., graduated from Yale in 1777, and, having been admitted to the ministry, was

settled as pastor over the church at Mendon, Worcester county, Mass. He made a missionary tour through the newly settled parts of New York in 1801, under direction of the Massachusetts Missionary Society, visiting various localities in the different counties lying between the Hudson and Lake Erie. On his return journey he remained for some time in Herkimer county, preaching at Fairfield and Norway, and also made arrangements for opening a school at the former place. A framed building was erected, and in May, 1802, he returned from Massachusetts with his family, and actively commenced to lay the foundation of the institution which developed into the celebrated Fairfield Academy. During the whole period he was at its head, he continued to preach at Fairfield and other places in Herkimer county. Early in the nineteenth century he was called to Hamilton College, then a small school, and was given the task of soliciting funds to enlarge the field of the school's activity. He raised $50,000 for this purpose, and was promised he should be made the first president of the college, which was to bear his name.

By the time the funds were spent, however, Alexander Hamilton, who had given land to the college, was given the honor of having the institution named for him. Mr. Alexander then withdrew from the school and moved to Onondaga Valley, in 1812, where he immediately set to work to found another college, which he hoped would become important enough to eclipse Hamilton. In this way Onondaga Free Academy, which became quite celebrated and is still in existence, was founded.

A man of extensive learning and varied accomplishments, Mr. Alexander was a fine conversationalist and an author of some note. Among his many pub-

lished works were his Latin and English Grammars, which were of high repute in their day. His education was as thorough, and as complete as could be obtained in this country at the time he graduated. He spent the remainder of his life at Onondaga, preaching and teaching, giving also a portion of his attention to farming.

REV. JOHN TAYLOR visited these townships under the auspices of the Hampshire Missionary Society in 1802, from whose interesting journal kept at that time we have quoted in these pages. He was then not far from forty years of age, pastor of the Congregational church society at Deerfield, Mass., and has been described as "a gentleman of high respectability, of good reputation as a minister, of finished education for the times, and of more than ordinary capacity." About the year 1817, or perhaps a little earlier, he took up his residence in this state at Mendon, Ontario—now Monroe—county, and attained considerable influence among his brother ministers and over the churches and community there. He continued to reside in that part of the state until 1832, when he removed to Michigan, where he died, at Bruce, Macomb county, in 1840.

MORRIS JONES (Felin Chwelog), of the parish of Llanarmon, Carnarvonshire, North Wales, having determined to emigrate with his family to America, took passage from a neighboring Welsh port in a small brig called the "Hugh Charles," bound for Baltimore, in 1801. In the Bay of Conway a fierce storm threatened at night, and riding at anchor, the brig with all on board was forsaken by the ship's crew; she being left to weather the storm as best she could, or to be

dashed to pieces, and all to perish if Providence so willed. The storm having abated before morning, the crew returned at daylight, with the cheerful announcement to those whom they had so unfeelingly deserted, that it had been their expectation to pick up their bodies on the rock-bound coast. With the intention of locating in a section called Beulah, in the interior of Pennsylvania, Mr. Jones had taken passage in the Hugh Charles for Baltimore, rather than wait indefinitely for a vessel that would take them to a point nearer their intended destination. Arriving at Baltimore, he dispatched two of his sons to purchase a location in the section desired. The sons, in company with two other young men who had come from Wales in the same vessel, made the journey on foot from Baltimore, traveling through the wilds of Pennsylvania's sparsely settled territory. When at last approaching the borders of the coveted "Beulah Land," they frequently paused in their journey, sought some eminence, whence from the branches of its tallest trees they viewed the country, in an endeavor to locate water courses and to determine from the character of the surrounding forest timber where the best soil might be found. Eventually, however, they learned that all available land there had been preempted by previous comers. So they wearily returned to the old father at Baltimore, with the unwelcome intelligence. The family subsequently made the toilsome journey from Baltimore to Remsen.

Arriving here, he purchased a tract of land on which not a stick had then been cut. It comprised the farm known as the John G. Jones farm and that lately owned by the Lewis (Llanbadarn) family, including that portion of the latter reserved by Joseph I. Francis. Mr. Jones' sons cleared about one acre, twenty-five

rods or so east of the site of the J. G. Jones house, built a log cabin and dug and walled a well; which latter was recently discovered by accident, after having been filled for nearly one hundred years. Shortly after their settlement here, the road leading from the turnpike across the creek opposite the Platt house, and terminating at the State road north of Prospect, was surveyed and cut through. This was a source of grief to them, for the new road took up a goodly portion of their clearing; and also brought past their door many travelers who would stop to ask directions as to the way they should take. To the old people who could not understand the English language very well, this was a sore annoyance. So their sons had another lot cleared, and built for them a new log house on the hillside, below where the J. G. Jones barn now stands.

Morris Jones was a son of Richard Jones, and in Wales was called "Morris ap Richard" (Morris, son of Richard), contracted to Morris Prichard, while the sons were given the father's christian name, "Morris," for their surname. But in this country father and sons resumed the family surname of the preceding generation.

The children of Morris and Anne Jones were Richard M.; John M.; Laura, who died in childhood; Robert M.; and Mary, who married John G. Jones. Richard M., married Jane Roberts. They removed to Millen's Bay, on the St. Lawrence, about 1833. Their children were Ann, Isaac, Jacob, Abraham, Jane, Rebecca, and Sarah. The latter married William Richards (Penrhiwder). John M. married first a daughter of John Lewis (Ty Careg), by whom he had children, and second, he married Margaret Griffiths (Llanllawen). Children: Ellen (Mrs. Wheeler), William and Jane.

ROBERT M. JONES was born in the parish of Llanarmon Eifionydd, in Carnarvonshire, North Wales, in 1783. It is recorded in the book of baptisms in the register of Llanarmon parish church that on "June 24, 1783, was baptized Robert Morris, son of Morris Prichard by Anne, his wife." In boyhood he received fair educational advantages for the time, and at the age of sixteen he was apprenticed to the millwright trade in the neighboring shire of Merioneth. However, before the expiration of his term of apprenticeship his father decided to emigrate with his family to America, so bought from the master the unexpired time of the apprenticeship, that he might bring the son to this country with him. Here he completed his trade, following the vocation and that of building for many years. He was the first in this section to build by what is known as "square rule." Thitherto framed structures in these parts were built exclusively by what was termed "scribe rule," or the method of "cut and try." He came here in 1801, and in early manhood purchased a farm, and subsequently other parcels of land, and engaged extensively in farming and dairying in addition to mill-construction and building. In 1839 he purchased the mills and water privilege in Remsen village, where in 1850–1852 he replaced the Platt mills by new ones. In July, 1807, he married Jane, born in 1785, daughter of Rev. Richard Jones. He died December 3, 1873, aged ninety years; and his wife died May 3, 1850, aged sixty-five years.

Their children were Elizabeth, born December 4, 1808, married Hugh J. Hughes and died in August, 1868. Children: John H.; Jane, who married Matthew Jones; Cornelius; Lewis; Lydia, who married

Evan Thomas; Dr. Robert H., who married Martha Lewis; and Ellen.

Cornelius R. was born in Trenton township October 27, 1809. He attended school at Remsen, and when a youth worked at the mill-wright and carpenter trades with his father. When about eighteen he went to Johnstown, N. Y., where he assisted at carpenter work for a time, and thence went to Albany. Returning to his home, he remained here until his time was his own, when he left again, in the spring of 1831, with the intention of journeying to Ohio, then the Eldorado of the west. He walked to Rome, and from there followed the tow-path of the Erie canal to Syracuse, where he met a friend who secured work for him at the Lodi dry-dock. He remained in Syracuse, where he later began to take mill-work and building contracts on his own account. In December, 1831, he married Phoebe, daughter of Zimri and Elizabeth Barber, of Canton, N. Y. Their children were Nelson O., who married Celestia Root; George W., who married Elizabeth Platt; Elizabeth, who married Frederick Gardner; Loren, who married first, Ellen Hymes, and second Gertrude (Bedel) Smith; Charles H., unmarried, who served in Company C., 185th Regiment, N. Y. volunteers, and died June 17, 1872. In the winter of 1849–1850, Mr. Jones returned to Remsen, where he resided until 1855, during which time he rebuilt the Platt mills, now known as the Remsen Mills. He died at Syracuse April 3, 1898.

Morris R. was born in the township of Trenton, February 16, 1812. He learned the trade of millwright, and at an early age located at Syracuse where he was engaged in mill-wright and contract work, boat-building, largely. He was of an inventive mind and devised many useful inventions, among which

was a gate paddle, which came into general use on canal-lock gates throughout the country. On August 16, 1837, he married Elizabeth, born August 22, 1819. daughter of Alfred and Orpha (Winchell) Little. Their children were Orpha J., born November 8, 1839, married Augustus Platt February 22, 1865, to whom was born February 15, 1866 a son, Charles T., who married Lulu Parks September 5, 1893. Allen M., born December 15, 1844, married Anna M. Hitchcock February 25, 1874, by whom he has one daughter, Myrtie Elizabeth, born December 25, 1875, and who married Myron Terpening November 20, 1902. Mr. Jones died October 9, 1874; and his widow July 13, 1903.

Mary A., born January 25, 1814, died April 5, 1893; married Isaac W. Roberts in April, 1834. Children: Jefferson W., died March 7, 1862; I. Newton, served in Company E., 1st. Regiment of Illinois Light Artillery, married Barbara Louise Sayers, died May 16, 1872; Lydia A.; George W., who served in Company B., 149th Reg't., N. Y. S. Vol's.; died January 27, 1888; Frank C., married Ellie Copeland, of Canton, N. Y., to whom were born two children, Frank Marcy, and Clayton who died in infancy; Frank C. died November 19, 1886; Marietta E., who married Edward R. Walsh, of Chicago, to whom was born one daughter, Annie M.; Mrs. Walsh died September 1, 1909; Clinton M., who died September 26, 1905; and Millard F., who married Agnes L. Gay, of Syracuse, N. Y., October 7, 1886.

Hannah, born June 7, 1816, died in January 1871, married Griffith W. Jones. Children: Gordon G.; Eliza J., who married Edward J. Utley; and Robert M., who died at the age of fourteen years.

Jane, born February 17, 1820, married Griffith W.

Wheldon. Children: Jane E., who married Lewis Richards; Elnora, who died at the age of nineteen; William; Mary E., who married Dr. B. Frank Haskins; Rachel, who died in infancy; and Leah A., who married William H. Jones. Mrs Wheldon died October 4, 1881.

Leah, born January 17, 1823, married Evan P. Owens by whom she had two children, Ann Jane, and Robert Lloyd, both of whom died in infancy. Mrs. Owens died March 26, 1852.

Rachel E., born August 23, 1825, married Elias R. Jones. Children: Jane M., who married William M. Jones, and has one daughter, R. Emily, who married Chauncey H. Williams; Catherine L., who married John L. Jones; and R. Fremont, who married Lydia, daughter of Thomas Evans. They have one son, Russell. Mrs. Rachel E. Jones died in November, 1858.

Richard R., born April 20, 1830, married Mary A., daughter of John and Elizabeth Jones. Their children were Lida, who married William T. Murty; Robert M., and Nellie F. Mr. Jones died December 8, 1866

ROBERT JONES (Tyddyn-y-Felin) emigrated from Carnarvonshire in 1801, landed at New York and came directly to this locality. He bought of the Holland Land Company sixty acres, situated just east of the village between the highway to Prospect which passes the J. G. Jones farm, and that leading from Remsen past the stone church to the State road. Here he made a clearing and built a log house nearly opposite the J. G. Jones house. But he lived only a few years after his arrival, and his widow and their youngest son, Moses, conducted the farm. About

1820 they built a stone house at the top of the hill ten rods or so north of the Prospect road, though not a vestige now remains to mark its site. Of their children William the eldest married Jane ———, in London, England, and immediately came with his bride to America, locating here a year previous to the arrival of his father and the rest of the family; Margaret, married Robert Evans (Nant), of Steuben; Emma married John Williams; Elizabeth married Hugh Jones; Jemima married Robert Owen; John; Moses married Dinah Davis; and Ann married William H. Owens. The children of William and Jane Jones were Robert, who married Sophia, daughter of John Evans (Boon); Ellis, who lived for many years near Boonville where he died; Daniel; Ann, who married Griffith Jones; Moses, who married ———— Evans; and Margaret, who married a Mr. Ketcham. The children of Moses and Dinah (Davis) Jones were Jane, born in 1818, married Henry W. Roberts in 1837; Ann, who married Moses Nash Fuller, and removed to Chicago; Ezekiel, captain of Company I., 146th Regiment, N. Y. Volunteers, taken sick in barracks at Rome, dying there at the home of Mr. John Parry, November 6, 1862, aged thirty-eight years; Simeon and Josiah, both of whom removed to Minnesota; Benjamin; and Moses, who died in infancy. Ezekiel married Deborah Avery. Children: Avery D., Flora, Dean, Elvira, Lula and George.

EVAN WILLIAMS (Bryn Gola), from Carnarvonshire, settled in Steuben in 1801, on the south side of the highway which branches north-west to French Road from the Ty Coch road near the late John R. Griffiths' farm. There was a clearing of about two acres when Mr. Williams took possession, and here

he later built a stone house. By his first wife he had two sons, William E., and John E. The latter served in the Pensacola war, but returned here in 1856, and later removed to Chambersburgh, Pa. He had a family of nine children. Evan Williams had two sons by a second wife, Thomas E., and Richard E. He died May 17, 1837, aged eighty-three years; and Eleanor, his widow, died May 24, 1850. Richard E. died December 16, 1855; Thomas E., died December 29, 1885, aged seventy-two years, and Catherine, his wife, born at Aber, Carnarvonshire, died February 4, 1886, aged seventy years.

Shortly after the family settled here, they were annoyed by what they supposed to be a large dog belonging to Ebenezer Weeks. For several nights it had been coming into the Williams clearing, tantalizing their smaller dog, and even wounding him severely. Determined to rid themselves of this troublesome visitor, the two older sons armed themselves with sled-stakes one night, and awaited the coming of the intruder. When he appeared they were in readiness, and pounced suddenly upon him, mauling him lustily with their clubs, until he finally lay dead at their feet. Then, fearing Mr. Weeks would resent the killing of his dog, and not wishing to get into any controversy with a neighbor, they buried the carcass. The following day one of the young men chanced to pass the farm of Mr. Weeks, and was astonished to see the latter's dog about the premises, apparently no worse for his clubbing and burial in a shallow grave. It then occurred to them that the dog they had killed also resembled one owned by William Prichard, another neighbor. So to ascertain whose dog they really had killed, they dug up the body, when it proved to be that of a wolf. Now, as a bounty was at that

time offered by both the township and county for each wolf's head, they realized twenty dollars from the mistake they had made.

WILLIAM WILLIAMS (Y Bala), son of Evan Williams (Bryn Gola), settled west of his father's farm not far from French Road. His children were Jane, who married David Thomas; Ellen, who married a Mr. Fry, of Philadelphia, Pa.; Gwen, who never married; Mary, who married Valentine Hagen; Evan; John; and William.

GRIFFITH G. JONES (Careg Fawr) came to this country in 1801, settling in Steuben near French Road. He had five children, Hugh G., John G., Robert G., William G., and Jane, who married Robert Jones (Y Bryn). John G. married Mary, daughter of Morris and Anne Jones, and their children were Laura, who married John Jones; Winifred, Joshua G., Mary G., and Jane G. The children of John and Laura Jones were Richard J., Joshua G., Mary A., and Henry, who died in infancy.

HUGH JONES (Bod Isaf) located on the farm first settled by Cap. Simeon Woodruff, near the Fuller place. He came from Wales in 1801. He had two sons, Richard H., and John H., and a daughter, Catherine, who married Griffith Maurice. His son Richard H. succeeded him on the farm, and the latter's widow, Mary H., continued to live there for many years. She married, second, Griffith O. Griffiths.

JOHN T. HUGHES, from Wales, also settled early in this locality. His children were John, Thomas, Humphrey, Catherine, first wife of James Owen, and Simeon.

JOHN JONES, an early Welsh tailor, settled in this locality also. His children were Thomas, Griffith and two daughters, one of whom married Humphrey Hughes, and the other, Eleanor, married Simeon Hughes.

MORRIS ELLIS, born in the parish of Llanllychid, Carnarvonshire, North Wales, came to this country in 1801, and died in Steuben, March 31, 1845, aged eighty-nine years. His wife, Mary, born in Cilfodan, Llanllychid, died March 6, 1844, aged eighty-four years. They had one child, Catherine, who married Robert Thomas (Pen-morva). Mr. Ellis bought a small farm and built a framed house, directly opposite the Welsh Baptist church (Capel Isaf) in Steuben, where both he and his wife died.

ROBERT THOMAS was born in the parish of Pen-morva, Carnarvonshire, January 1, 1781, and died in Steuben September 25, 1851. His wife was Catherine, daughter of Morris Ellis, mentioned above. He was among the early settlers in Steuben, and built the stone house at the foot of Ty'Coch hill, subsequently owned for many years by Hugh Evans (Pen Castell), and later by Mr. Evans' son William. Mr. Thomas' house was for many years a temporary home or stopping-place for the newly arrived Welsh people who had no kindred or friends that had preceded them to these parts—his home being their own until they could determine on a location to suit them. Mr. and Mrs. Thomas had no children, but adopted and reared a boy and a girl belonging to different families, and to whom they left as co-heirs an estate amounting to about twenty-five thousand dollars, a large fortune for those days in this locality. Mr. Thomas' widow erected a monument over his grave bearing a suitable

inscription, whereon also was left a space for an inscription to herself. After her death, however, the legatees—the foster children, by their guardians—became involved in litigation over a division of the personal estate, and the monument stands to-day bearing no inscription to this most estimable woman She died August 2, 1854.

JOHN LEWIS (Ty Careg), from Wales, took up a farm on the turnpike a little over two miles south of Remsen village in 1801, and in 1804 built the stone house on that place. Before there were churches or even school-houses in this section, Welsh religious services were held therein, and as it was the first house in these parts to be built of stone, it was called "Ty-careg" (Stone House), a name that clung long after other houses were constructed here of the same material. The outer walls alone were of masonry, the interior partitions being entirely of boards, an inch or inch and a quarter in thickness, planed but without tongue or groove. His son, William I., was a successful farmer and man of prominence, especially in religious work. He married Elizabeth, daughter of Thomas Cuffin, of Steuben, and their children were Elizabeth, wife of Robert H. Hughes, who died December 4, 1836, aged twenty-two years; Cuffin, who married a daughter of Owen Lewis; Lumla; Mary, wife of David Prichard; Ruth, wife of Rev. David Prichard, who removed to one of the western states; and William I., Jr., who married first a daughter of William Thomas, and second, Jane, daughter of Thomas P. Jones.

HENRY WHITEMAN was born January 16, 1777, and as early as 1804 was living in Steuben, later lo-

cating at Ninety Six. In 1819 he removed to Jasper, Steuben county. His wife was Martha Van Vleet, by whom he had eight children. One of their daughters married John Worden, of Remsen township.

TIMOTHY GRIFFITHS, born in Carnarvonshire in 1780, came to this country in 1801, and to Steuben in 1805, where in 1808 he married Catherine, daughter of John W. and Ann Roberts (Creugieu). He became a member of the Welsh Congregational Church of Steuben in 1807, and continued an active and zealous member during the remainder of his life. He was stricken with paralysis while engaged in prayer at Capel Ucha', never regained consciousness, and died within a few days. Their children were Catherine, wife of Griffith G. Jones; John R.; Griffith; Ann, who married first William Roberts (Tre-fach), and second, John Roberts (Felin); Mary, who married a Mr. Jones; Caroline; and Laura.

REV. MORGAN WILLIAMS, an early Baptist minister, came to Steuben from Wales in 1801, and preached occasionally, to a limited number of his countrymen, before the organization of any church there. He is buried at Capel Isaf.

JOHN JONES, SR. (Farm), and his wife Elizabeth, came from Wales before the year 1800. Some time prior to this the Holland Land Company had cleared a large section of land south of Trenton village, from which the resident agent of the company got his table supplies and farm products to provide for the large retinue of servants he employed. This tract was designated "The Farm." For many years Mr. Jones

lived on this place, acting as manager or superintendent, and so the appellation "Farm," has clung to one line of his descendants—that of his eldest son—for at least five generations. The children of John and Elizabeth Jones were Griffith; John F.; William J.; Hugh J.; Samuel; Ellen, who died young; Elizabeth, who married a Mr. Oliver; and one other whose name is not remembered. Griffith, though only nineteen, was married and was the father of one child, Griffith, Jr., when he came to this country with the family. He married for his second wife the widow of Thomas Abrams, whose husband died in New York city. Her children by her first marriage were the late Thomas Abrams, of Remsen, and Elizabeth, wife of John Hughes; and by this second marriage, William, John F., and Mary, who died in childhood. John F. Jones married Mary, sister of the late Daniel Thomas, of Steuben. Their children were Charles, who removed to Fulton, N. Y.; Jonathan, a farmer and prominent citizen of northern Trenton for many years; Richard; Ann, who married Thomas Thomas; Elizabeth, who died young; and Maria, wife of Rev. Erasmus Jones, of Utica. William married Miriam, daughter of William Griffiths, of Steuben, by whom he had children as follows: Nancy, Lydia, Elizabeth, Jane, Evan, and James, the last of whom removed to one of the southern states. John, son of Griffith and Mary Jones, married Elizabeth Jones, and their children were Mary A., Eliza, who married George Eggert; Amelia; Ellen, who married Judson Witherell, Jr.; and Jennie. Mary A. married Richard R. Jones. Children: Lida, wife of William T. Murty; Robert M., deceased; and Nellie F.

After having managed the Holland Company's farm for a period of twenty years or more, John Jones,

Sr., moved to a small place about two and a half miles south of Remsen, at the junction of the turnpike and the road leading to Store Felen, in Steuben. Some distance north of this location, his son Griffith bought the farm settled in 1799 by William Frazier, a Scotchman, and it still remains in the family, and is designated "The Farm."

DANIEL THOMAS, originally from Wales, came from Philadelphia to Steuben in 1806. Mr. Thomas was a stone-cutter by trade, and did work on bridges crossing the Schuykill river at Philadelphia. His children were Mary, who married William Griffiths (Llanllawen); Ann, who married William G. Jones; Catherine, who married William H. Thomas; Thomas D., who married Elizabeth, daughter of Owen Perry; and Deborah. All except the eldest, Mary, were born in Steuben.

WILLIAM WILKINSON came from Connecticut in 1807, locating on the east side of the Pen-y-caerau road, a little south of the farm later owned by Griffith Anthony, which was settled the same year by Jacob, son of William Wilkinson, born in 1775, who came here with his father. Jacob married Margaret Cady, born in Preston, Conn., in 1789, a sister of Andrew Cady, Sr. Their children were William; James; John, who went to Canada when a young man; Lydia, who married Lewis Dodge; Susan, wife of Andrew G. Cady; and Mary, who married Charles Popple. Some members of this family were expert weavers, people coming long distances bringing their flax and wool, to have this work done by them. Much of the product of their looms was very artistic, both in color and design.

HARVEY PHELPS, son of Nathan and Elizabeth Phelps, was born it is said in Steuben township, though his parents owned and lived on Lot No. 16, Service's Patent, in Remsen, as early as 1803. Harvey married Sally, daughter of Ezra Green, and was prominent in business and active in church work, being one of the first class-leaders in the Methodist society here. As early as 1820, he built a saw-mill on Cincinnati creek, just north of Remsen village, which he operated until his death, in March, 1824. Their children were Amy Church, born in December, 1816, married Hiram S. Morgan, and died in September, 1892; James Harvey, born February 26, 1818, married Annett Saunders; Chandley Lambert, born February 13, 1820, married Catherine Churchill; Nathan Charles, born May 28, 1821, married Adaline Waterbury; and Elizabeth Booth (Mrs. Wheeler), born December 3, 1823. Harvey Phelps seemed to be followed by misfortunes at a period just prior to his death. One Sunday morning he went out, and found their cow dead, the following Sunday their horse also was found dead; and the loss of these animals in those days was a serious one. Mr. Phelps seemed to be depressed after this, and to have a presentiment of his coming death, for he spoke of it in class-meeting. The next Sunday morning as he arose, he remarked to his wife that he had dreamed that their barn had taken fire and burned to the ground; and going to the barn to attend the stock soon after, he threw hay down to the animals, then struck the tines of his fork into the mow and attempted to use it as an aid in vaulting to a lower part of the mow, but as he started to spring his hands slipped and the handle of the fork penetrated his body. He managed to walk to the house, and said as he met his wife at the door: "Sally, my dream portended more ill-fortune for

us. My end is near at hand." In spite of medical skill, he died within two or three days.

GILBERT COLE, from Connecticut, married Barbara, daughter of Agur Fairchild, and shortly after marriage settled in that section of Remsen township known as Fairchild, the date of their coming here being at least as early as 1800. They subsequently resided in several different parts of the township, but in 1806 were located on Lot 95, of the Remsenburg Patent. Their children were Maria, who married Joseph Worden, and removed to Oswego; William; Joseph; Anna, who married Smith Crosby, of Prospect; Susan, who married David Claus, of Houseville, N. Y.; Electa, first wife of Robert W. Roberts of Remsen; Benjamin, who married Sabra Ann Ingersoll; and Sally, who married David Davis, and removed to Oswego.

JUDER CROSBY came from Norway, Herkimer county, in 1800, and settled north of Pen-y-caerau church, where he built a log inn which he conducted for some years. His wife was Olive Cady, sister of Andrew Cady, Sr. Their children were Smith; Joseph; Henry; Angeline, who married Simeon La Sure (or La Seur); and Harriet. Mr. Crosby later moved to what is now Prospect village, where he built a log house in the Basin near the falls; and still later removed to a location near the James Owen place, now the farm of John L. Jones, northwest of Prospect, where he built another log house, and also built one in the lower part of what is now Prospect village, below the hill on the road leading to Trenton Falls. Wolves were so troublesome at his first location, that he was compelled to frighten them away from the hog-pens

and sheep-pens at night with fire-brands. Smith Crosby married Anna, daughter of Gilbert Cole, of Remsen. Children: Juder, who died at the age of twelve years; Maurice, who died at the age of three; Romayne B., of Boonville; and Eliza Anna, wife of Martin Bimpelle, of Whitesboro.

ROBERT G. POTTER was born April 16, 1775, and married Bernice Throop December 8, 1801, who was born July 14, 1780. Not much is known of the family prior to their coming to Remsen, not even whence they came. Mr. Potter kept a public house on the south corner of Main and Steuben streets, which was continued by his widow. He died here November 21, 1816. Their children were Mary T., born December 19, 1802, married Sylick Halstead and moved to Troy, N. Y.; John T., born March 18, 1805; William Clark, born May 20, 1808; Sarah R. Ann, born February 14, 1813; and Joseph C., born April 16, 1815. The latter was an artist of more than ordinary talent, his work being largely in pen-drawings. He went to California and died there. John T., for some years did an extensive business hauling merchandise by teams between Utica and Watertown. Mrs. Potter married for her second husband, Joseph Halstead, August 20, 1818.

THOMAS THOMAS in his youth led a seafaring life, and at the age of twenty-one, having previously become an American citizen by the act of his father who came from Carnarvonshire to Philadelphia in 1795, suffered the indignity of seizure by a British man-of-war, while en route from New York to Liverpool in the merchant service, a species of barbarism then in vogue on the part of England, not fully aban-

doned until the treaty of Ghent at the conclusion of the war of 1812. Directly following his enforced service under the British flag against the first Napoleon, the vessel to which he had been forcibly transferred engaged a French frigate of superior armament, and during the bloody carnage which ensued Mr. Thomas suffered the loss of his right lower limb, by a thirty-six pound cannon ball. The engagement was not decisive in consequence of a dense fog, which separated the combatants. His limb was amputated by the ship's surgeon, and he was soon transferred to a hospital at Halifax, thence to London, where he remained until his cure was effected, when he returned to his native home in Wales. He married Mary Hughes, and soon thereafter embarked for America, arriving in Philadelphia in 1800, where he remained four years and then removed to Steuben. He lived to the age of eighty-six years and had used an artificial limb for a period of sixty-five years. Thus for nearly the space allotted to human life, did he endure this great deprivation, the result of British tyranny. But in justice to England it is proper to state that, although the subject of another government, he was, up to the time of his death, a British pensioner, an anomalous case, and exceptional throughout the records of English admiralty.

DIDYMUS THOMAS, son of Thomas and Mary Thomas, was long a prominent citizen of Remsen. He was twice married, his first wife being Lydia, the daughter of Rev. William G. Pierce, by whom he had one daughter, Mary Ann, who married Wallace Francis. His second wife was a daughter of John R. Griffiths, of Philadelphia, Pa.

William H. Thomas, son of Thomas Thomas, mar-

ried Catherine, daughter of Daniel Thomas of Steuben. Children: Daniel, who died young; Edwin, who married Mary A. Wilkins, of Deerfield; Mary, who died in infancy; Mary, 2d., who married Thomas Prichard (Enlli); Annie, who married William W. Evans; Amelia, who married G. Bowen Griffiths, and removed to California; Maria, who married Ellis P. Lewis, and also removed to California; and Lydia.

ANDREW CADY, SR., was born in Preston, Conn., January 17, 1768, and died at the Cady homestead in Remsen township, March 21, 1863. He married Martha Gallup, of Voluntown, Conn., where they lived for a time and thence removed to Norway, Herkimer county, about 1805 or 1807, where they remained for two years and then came to Remsen. They settled first where Pen-y-caerau church now stands, where there was a fine spring of water. Mr. Cady built a log house here, and for two years it had only a bed blanket for a door, they not being able to get sawed lumber from which to make a door. One evening Mrs. Cady went out to milk their cow, and noticing the animal's strange actions and also the disquiet of the dog that accompanied her to the yard, was led to investigate, and found a wolf within the enclosure. Fearing to turn back, she tore off a mantle she wore upon her shoulders and shook it at the wolf, when he disappeared into the forest. After about two years they removed to the Andrew Cady farm, where Mr. Cady built the large framed house on that place. During the war of 1812, the family heard it rumored that a body of troops would pass this way on their march to Sacket Harbor; and being imbued with the patriotic "spirit of '76," and knowing that the soldiers must be furnished with provisions, for two

weeks they saved from the dairy all the sour milk, and when they definitely learned that the troops were on their way, baked large quantities of bread, beans, and other food. After the troops had passed there was left nothing of bread, beans, bonny-clabber or other edibles, while the fruit of the orchard also had vanished.

Mr. Cady brought with him into the town a box of old scrap-iron, articles he thought might be useful and perhaps difficult to obtain in a newly settled community, such as nails, bolts, butts, etc. In this box also was twelve hundred dollars in gold and silver coin. During all their journey the box was left in the wagon, wherever it might be—in a stable, inn-yard or under a shed with none to guard it, and its contents were not disturbed.

The children of Andrew and Martha Cady were Benjamin, Annie (Mrs. Greenfield), Gilson (who died September 19, 1831, aged twenty-two years), Eunice, and Andrew G. Mrs. Cady died January 3, 1870, aged ninety-two years. Benjamin married Hannah, daughter of Jesse Smith, and their children were George W., who died young; B. Smith, T. Randall and H. Melissa. Andrew G. Cady married Susan, daughter of Jacob Wilkinson. Their children were Darius A., Charles G., Anna, Martha, and Elizabeth.

REV. RICHARD JONES (Ty-rhedyn), a Baptist clergyman of the City of Cardigan, South Wales, was born in the parish of Trewyddel, Pembrokeshire, in 1760. He was the son of David and Hannah Jones, one of a family of five children, David, Thomas, Richard, John, and Hannah. The father was a farmer, and the family enjoyed only the meager comforts and advantages that fell to the lot of people of slender

means in the Principality of Wales at that time. The family appellation was Ty-rhedyn, from Ty-yn-y-rhedyn—house among the ferns—the name of the homestead that nestled among the ferns that abound on the sea-coast hills of Wales. The father died when the family was young, and a thrifty, striving mother brought them up honorably. The sons soon got into trades in and about Cardigan, and with the exception of Richard continued to reside in Wales, highly respected. Comparatively little is known on this side of the Atlantic concerning the present representatives of those branches, though we are informed that some of them attained to eminent positions of trust and usefulness. Hannah, the sister, married ———— Evans. One of her sons, Rev. Shem Evans, was for forty-six years a Baptist pastor, six years at Milford Haven, Wales, and forty years at Bath, and Ashby-de-la-Zouch, in Leicestershire, England. Another son, Asa J. Evans, was for many years an eminent solicitor at Cardigan, and mayor of the city in 1877–1878. John J. Jones, son of the venerable Thomas Jones—brother of Rev. Richard Jones—held the office of registrar, and was mayor of Cardigan about 1870. A grandson of Thomas Jones, Rev. R. Roberts, B. A., a man distinguished alike for piety and talent, was for many years pastor of a Baptist church at Nottinghill, London.

Rev. Richard Jones began his ministerial work in Wales, in company with his devout and talented friend, Rev. Titus Lewis, afterward of Carmarthen. They were licensed to preach about the same time, and wrought in unison in their chosen work for some years. He married Mary George, also a native of Pembrokeshire, born in 1758. Of their children born in the City of Cardigan, was Jane, born July 31, 1785, mar-

ried Robert M. Jones in 1807, and died in Trenton township, May 3, 1850; David R., born 1787, married Susan Thomas, of Remsen, and removed with his family to Granville, Ohio, in 1839, where he died in 1852; Elizabeth, who died in Philadelphia, about 1802, aged twelve years; Ann, born in April, 1792, married Richard Jones, of Trenton Falls, N. Y., and died at Prospect, October 27, 1889; Hannah, born 1797, married Jenks Jenkins, of Prospect, and died there November 17, 1874; Mary, born in 1798, married Rev. David Morris, a Baptist minister, and died at Prospect in 1829; and Rev. Thomas Z. R. Jones, born in Philadelphia, Pa., in 1803.

On the fourth of June, 1800, Rev. Richard Jones with his family sailed from Liverpool, in a vessel that had once been a man-of-war, called "Orono," commanded by Captain Jackson, of New Castle, whose first mate was a Mr. Durham. After a long and tedious voyage, in which for many weeks their rations were cut down to one ounce of flour and half a sea-biscuit a day for each on board, they landed at the Arch street wharf, Philadelphia, October 3, 1800, having been fourteen weeks on the voyage. For it transpired that the captain of the Orono was a man of dissolute habits who, before he left Liverpool, had lost at the gaming table all of the passage money that he had collected, and fearing arrest by the owners of the vessel after arrival here, he delayed arrival it was found, by changing the vessel's course each night. Being steeped in rum, his naturally violent temper became fired to a degree unbearable, his brutality to the ship's crew, insolence toward his passengers, and his insulting and malevolent bearing toward Mr. Jones after he had learned the latter's profession knew no bounds. He threatened to scuttle the ship, de-

claring that but for the cries of the little children on board ringing in his ears, he would send them all to the bottom of the sea. Fearing violent death from the fury of this inhuman monster, or from the slower process of starvation, the crew was instigated by some of the passengers to seize him in one of his outbreaks of rage and place him in irons. Thus the ship was brought into port under command of the first mate, Durham. After their arrival, Mr. Jones was urged to lodge complaint against the captain, but he replied that he was only too thankful to have his family safe on land once more, and would leave for others to put into action measures to bring him to punishment, if they chose to appear against him. Captain Jackson was never allowed a command at sea again, and members of Mr. Jones' family frequently saw him in Philadelphia, a vagabond upon the streets; while the Orono, under a new commander set sail again but was lost at sea with every soul on board.

Shortly after his arrival in this country Mr. Jones was installed pastor of a Baptist church at Great Valley (Dyffryn Mawr), near Philadelphia, and continued there for nearly six years. In 1805 he made a journey to this section, where he found a number of Baptist families—some of whom had been members of his church at Great Valley—and a church of that faith in Steuben, which had been organized about three years previously. Urged to locate here and to become their pastor, he bought a small farm about half a mile south of Remsen village, on which a clearing had been made and a log house built by David Williams, a former parishioner at Great Valley, and father of the late David H. Williams of Steuben, and later of Rome, N. Y. Returning to Philadelphia, Mr. Jones resigned his pastorate at Great Valley, and

early the following year (1806) returned here with his family. Later he built upon his purchase a stone house and framed barn. The site of the location of his dwelling was marked until very recent years by a poplar tree and a few apple trees, at the foot of Pen-yr-allt, just north of the private way leading to Pen-yr-allt farm. Subsequently he added to his purchase another small adjoining farm, located east of the creek. The Second Baptist Church of Steuben (Capel Isaf) was organized in 1803, with twelve members, and upon his settlement here these had been reduced by death and removals to seven. He was installed as pastor shortly after his arrival, and continued in the office uninterruptedly for fifteen years.

Mr. Jones' august and dignified bearing, coupled with the circumstance of his always wearing a long black robe when he administered the rite of baptism, won for him the title of "Priest," and he was generally known here as "Priest Jones." When the rite of baptism was to be solemnized, services were frequently held at his house instead of at the church, in Steuben; or, as often happened, the assemblage being larger than the house could accommodate comfortably within hearing of the speaker's voice, a pulpit and seats would be arranged in the barn. After the service, a procession usually formed and marched to the accustomed baptismal place, several rods distant, singing hymns as they advanced, the singers going before, followed by the black-robed "priest," his candidates for immersion, and the remainder of the congregation. It presented a solemn and impressive spectacle, and the effect produced by the Welsh choral voices in the open air was marvelously inspiriting.

Whenever a young couple of restricted means would call at his home to be joined in wedlock, it was the

custom of these good people always to provide a wedding supper—simple and unostentatious perhaps, but the best the house afforded. For twenty-two years subsequent to his retirement as pastor, Mr. Jones continued steadily in ministerial work here, preaching in surrounding districts and at intervals supplying the pulpit of his old church, administering the ordinances, and officiating at marriages and funerals up to about two months prior to his death, which occurred December 9, 1843. His wife died November 6, 1838. They are buried in Prospect Cemetery, where members of five generations of their descendants lie, and where, through the munificent gifts and an endowment fund provided by their grandson, Thomas C. Jenkins, of Pittsburg, Pa., these grounds have been greatly extended and beautified.

David R. Jones, son of Rev. Richard Jones, was born in Cardigan City, South Wales, and came to Remsen with his father's family in 1806. He purchased of "Stephen Buffington, July 13, 1820, one-half of Lot 32, of the Service Patent," lying a mile or more east of Remsen village on the State road, and which later was known as the Hugh Francis farm. Mr. Jones married Susan Thomas, and their children were Thomas D., a celebrated sculptor; Benjamin; Jeanette, who married John Williams; Ann, who married a Mr. Booth; Phoebe, who also married a man named Booth; David; Hiram; and Richard. In 1839 Mr. Jones removed with his family to Granville, Licking county, Ohio, where he died in 1852, aged sixty-five years.

Rev. Thomas Z. R. Jones, son of Richard and Mary (George) Jones, was born at Great Valley, Pa., July 23, 1803. He received his education in the schools of Remsen and Trenton, and at Steuben Academy.

He taught school in Remsen village and in various country districts, and when a young man was appointed a justice of the peace for the town of Trenton. His first wife was Eliza, daughter of William James, of South Trenton, by whom he had one daughter, Mary. At an early day, having been licensed to preach, he went to the Territory of Michigan, where he taught school and preached to the people in the sparse settlements of that new country. Returning to the east again, he was ordained and sent as a missionary to the same Territory. He died at Kalamazoo, Mich., July 2, 1876. The following concerning him is taken from the minutes of the Baptist Convention of the State of Michigan, for 1876:—

"In 1835 Rev. Thomas Z. R. Jones, son of Rev. Richard Jones, came to Michigan Territory to take up his work. Years before he had visited it and marked it with his eye. He took the right wing of the little army of invasion that was strung along the River St. Claire; and back into the woods whither a settler had pushed, he preached in the wilderness and sought the sheep. There he nursed his sick, and alone and destitute buried the members of his young family. The church at China was a visible result of his efforts, and much seed for other results were sown. The missionary spirit thrusting him on, he reached the spiritual solitude between Jackson and Kalamazoo, and struck in on its eastern edge. Spring Arbor, Concord, Albion, Marengo, and Marshall, in turn responded to his work; and he saw the churches in each planted and getting growth, and watered by gracious revivals. Then he struck through to Grand Rapids, and was one of the first and best master-builders on the Baptist foundation there. The wife of his youth had followed her dead where privations

come no more. With his little daughter, Mary, afterwards taken from him, and at length with his second faithful helpmate, he went to Kalamazoo, whence he has gone to and fro in his agency services, with occasional short pastorates so mixed in as not to break up his home—where so many youth of Kalamazoo College have been succored—and has there steadily dwelt. All older Michigan is a checker-board, where his wheels have worn the marks, seeking supplies for the domestic mission and educational works; fostering also all the interests of our societies for evangelization, foreign as well as home. His sympathies were broad as human want, his contributions constant and liberal; his business habits painstaking and just, and his heart sincere. It is forty-one years of good and faithful work in Michigan, and we believe was so pronounced upon as he appeared where we must all so soon appear."

Thomas D. Jones, the sculptor, spent his youth and early manhood here, before the artistic cunning of his hand had revealed itself. He was taught the tanner's trade by Mather Beecher, with whom he lived for several years. With increasing years the bud of his genius began to unfold, and he longed for books and for time and opportunity to study them. He went with his father to Ohio, and there worked for a time as a stone mason on the Ohio canal, where many of the locks and aqueducts still bear his name. He taught school winters, and in 1841 went to Cincinnati to live, where began his real life work. Beginning as a marble cutter, after a year or two he commenced his art work in marble. In 1842 his first efforts in busts were produced, and then followed the numerous creations of his genius and skill, pronounced by judges to be some of the most beautiful produced

in the United States. Among them may be mentioned the Lincoln and Soldiers Monument in the rotunda of the capitol, at Columbus, for which he received $10,000; and a bust of Chief Justice Chase, executed under orders from Congress for the Supreme Court of the United States, at Washington, D. C. One has said of him: "Mr. Jones numbered his personal friends by the thousand; many of them were the noblest, brightest and best of our nation's honored sons. He had a large acquaintance with the actors and actresses of his day, and found a warm welcome to the hearths and homes of Clay, Corwin and Lincoln. He was a poet by nature, and no friend left his presence without feeling the fire of his poetic heart."

THOMAS BURCHARD (or Birchard), was born at Roxbury, England, in 1595. He sailed from England in the ship "Freelove," and landed at Boston in 1635. He is said to have been a man of wealth and to have removed early to Hartford, Conn. He died at Saybrook, Conn., in 1657. He was the progenitor of all the Burchards of New England. His children were Elizabeth, Mary, Susan, and John. The latter was the first county clerk of New London, Conn., and married Christy Andrews, their children being James, Abigal, Thomas, John, Joseph, Mary, and Daniel. James Burchard, son of the preceding, married Elizabeth Beckwith, March 17, 1697. Children: Elizabeth, James, Sarah, Matthew, John, Phoebe, Sarah II., and Rebecca. John, son of James Burchard, married Mary Baldwin in 1727. He died at Granby, Mass., in 1778. His children were John, Elias, Mary, and Jesse. John married Anna Barker, in 1759. Children: Anna, who married Perez Hitchcock; Jabez, born May 16, 1765; Mary, born 1769;

and Jonathan, who married Beulah Ely. He died in 1839. The children of Jonathan were Ely, born in 1788, died at Clinton, N. Y., in 1866; Letitia, born 1790, never married; Horatio, born in 1792, died at Beloit, Wis., 1850; Jesse, born May 17, 1795, died in 1816; Louisa, born in 1802, married Walter Morgan, died in 1875; Nathan, born December 3, 1804, died July 13, 1880; and Mary Ann who married William Fellows, and died in 1842.

Jabez, son of John and Anna (Barker) Burchard, was born at Bozrah, Conn., May 16, 1765, and married Lucina, daughter of David Barton, born in Granby, Mass., April, 1760. Their children were born as follows: Cynthia, May 22, 1787, married Eli Burr; Seneca Barton II., October 18, 1790, married Caroline Chapin, of Springfield, Mass.; Theodore, March 14, 1793, married Sophia, daughter of Zalmon Root, of Remsen; Sylvester, July 6, 1795; Roxana, October 26, 1797, married Heman Ferry, of Remsen; Jabez, November 24, 1799, married Lucy Munger, of Marshall, N. Y., resided in Steuben and Remsen, removed to Cattaraugus county, thence to Fox Lake, Wis.; Horace, September 19, 1801, married Susan, daughter of Judge Thomas H. Hamilton, of Steuben, resided in Remsen for some years, then removed to Vernon, thence to Hamilton, N. Y., in the early '40s.; John, March 5, 1804; Lucina, October 8, 1805, married Ichabod Miller, of Marshall, N. Y.; Hannah, March 28, 1808, married Thomas Broughton White, son of Broughton White, of Remsen, removed to Brooklyn, N. Y., where she died; Charles Austin, born January 1, 1810, married Martha Pitcher, of Martinsburg, N. Y., resided in Remsen until 1839, when they removed to Hamilton, N. Y., and later to Beaver Dam, Wis., where he died; and Samuel Dickinson, born September 6, 1811.

Jabez Burchard came from Massachusetts about 1806, and purchased of the executors of Baron Steuben a farm near Sixty Acres. Mr. Burchard was a blacksmith, and did especially fine work in that line. About 1824 he removed to Remsen village, and became a partner with his son Sylvester in the foundry and blacksmithing business. He removed to Hamilton, N. Y., in 1839, and died there January 2, 1844. His wife survived him about ten years.

Sylvester, son of Jabez and Lucina (Barton) Burchard, was born in Massachusetts July 6, 1795, and came to Steuben with his father's family about the year 1806. He married first, Spiddy Nash, of Massachusetts, July 5, 1817. She died October 5, 1818, and on November 27, 1819, he married Sophia E. Bogue, daughter of Rev. Publius V. Bogue, of Saquoit, or Paris Hill, N. Y. She died January 14, 1822, and on November 29, he married Anna, daughter of John Platt, of Remsen. In 1822 or 1823, Sylvester Burchard came to Remsen and rented a blacksmith shop of William Platt, which stood on the north corner of the turnpike and the road leading to Prospect, opposite the Platt house. He established the first and the second foundries ever built here. Shortly after taking up his residence in Remsen, he purchased a strip of land between the turnpike and the creek, south of the road to Prospect, and which extended along the highway and the creek for some distance south of the present corporation line. He built a shop on the south corner of the turnpike and the Prospect road, where he carried on blacksmithing, and later he enlarged it and engaged in the manufacture of plows. He also purchased a strip of land east of the creek, between the falls and the Prospect road. Here he built his blast furnaces and foundry. Much of this

land is now occupied by the R. W. & O. railroad right of way. In 1825–1826 he built the large framed house south of his shop, which for many years was the home of the late Rowland Anthony. Mr. Burchard sold all this property with the foundry to John Perry, of Utica, in 1835, and then built the large framed house on the Prospect road east of the railroad, lately owned by Deacon Hugh Hughes. He continued to reside in Remsen until March, 1838, when he moved upon a farm he had purchased at Hamilton, N. Y., where he carried on dairy farming very successfully until his death, December 30, 1851. He served in the war of 1812.

Samuel Dickinson Burchard, D. D., was born in Steuben, September 6, 1811, the son of Jabez and Lucina (Barton) Burchard. After a common school education supplemented by attendance at academies, he began to teach, but was checked in this pursuit by an attack of asthma. With the hope of benefiting his health, he removed to Kentucky when eighteen years of age, and remained there as a student at Center College. He was graduated in 1836, and almost immediately after began to lecture, without pay, on religious subjects, temperance, and in opposition to slavery, meantime supporting himself by the work of his hands, and thus became known throughout the state. The young philanthropist removed to Danville, Ky., during the first visitation of cholera in that section, and which proved fatal to many persons of all classes. He nursed the sick and buried the dead, when most of the theological students residing there had fled in terror. After a course of theology at Danville, Mr. Burchard received a license to preach, granted him by the Transylvania Presbytery, in 1838.

He was very popular and received many calls, of

which he preferred one to New York city, because it gave him the advantages afforded by Union Theological Seminary. His installation as pastor took place May 1, 1839. Dr. Burchard completed a pastorate there of more than forty years duration. In 1861 he was appointed chaplain of the American Church, in Paris, France; and in 1866 was made chancellor of Ingraham University. He did not permit these honors to interfere with his relations to his people, by whom he stood loyal notwithstanding many other flattering calls. After leaving the pastorate, Dr. Burchard accepted the presidency of Rutgers Female College. His honorary title of Master of Arts, was conferred by Center College, Kentucky, where he graduated; and that of Doctor of Divinity by Madison (now Colgate) University. He was a frequent contributor to periodicals, and published two books, one of which was republished in England. During the civil war he strongly denounced rebellion. He married Agnes M. Leeds, of New York city, in 1847, and five children were born to them. Mrs. Burchard died in April, 1883, and the doctor followed her September 25, 1891.

WILLIAM PRICHARD (Y Glyn), a native of Carnarvonshire, came from Wales to Philadelphia in 1800, and resided there and at Trenton, N. J., for about six years before he came to Steuben. The first gathering or "Big Meeting," of the Welsh Congregational Association of New York ever held in these parts was in session in Capel Ucha' on the day that the family arrived here, in 1806. Mr. Prichard married Elizabeth, daughter of William Williams, and their children were Ann, the first wife of Humphrey P. Jones, born in 1802; Elizabeth, born in 1804, married Owen Williams (Bryn Gola); Mary, who married

Richard Davis; William, Jr., born June 26, 1808, died June 25, 1889, married Jane Williams, of Nefyn, Carnarvonshire, who died August 30, 1884, aged seventy-eight years; David, who married Mary, daughter of William I. Lewis, Sr.; Griffith, who married first, Ann, daughter of Matthew Williams, and second a widow Jones; Catherine, who married Thomas O. Roberts; Richard, who married Eliza Howell; Gwen, who married John D. Griffiths; and John, who died at the age of seven years. Mr. Prichard died in March, 1854, aged seventy-five years.

DANIEL THOMAS settled in Steuben in 1806. He was a stone-cutter, and helped construct the fine bridges that span the Schuylkill river at Philadelphia. He was the father of the late Thomas D. Thomas; Mary, wife of William Griffiths (Llanllawen); and Catherine, wife of William H. Thomas.

ASA LEACH, from Belchertown, Mass., came to Remsen in 1806. His wife was Miriam Allen, a granddaughter of Ethan Allen, of revolutionary fame. While the war of 1812–1815 was in progress, Mrs. Leach carried her silver spoons into the woods and buried them, fearing the enemy might invade this region and loot the dwellings of the inhabitants. About 1820 Mr. Leach removed with his family to Boonville.

JOHN MAC DONALD, who was a pioneer stone-cutter and stone-mason here, was of Scotch blood, and portrayed in his life and character many of the sturdy traits of his race. He located very early on a small place just west of the Herbert L. Davis farm, at the top of the hill. Here he built a log house, on the south side of the highway before the course of the

road just at that point was changed to avoid the steeper grade over the top of the hill. The house was built with a door of sufficient width to admit a yoke of oxen, and great logs two feet or more in diameter and eight feet long were hauled into the house by oxen and rolled into the mammoth fire-place, to serve as back logs for a huge fire. These logs would last in their position against the back of the chimney some times six or eight days. He was a man of good heart and generous impulses, and was especially kind to itinerant and needy workmen of his trade who happened this way, always taking them in and providing them with work. He had a large family of whom we have been unable to get a complete record; but among his children were John, Jr., Alexander, Jerothman, Julia, James (who became a prominent contractor on various public works), and Mary, who married and lived in Gloversville. Another daughter married Joseph Owens, of Boonville, and was the mother of Ephraim, Philip and John Owens, all of them active men of fine business ability. Mr. MacDonald died September 9, 1824, and was buried with Masonic rites in a cemetery about a mile and a half south of Remsen, between the highway and the R. W. & O. railroad, all traces of which are now nearly obliterated.

HEMAN FERRY, son of Noah and Hannah (Montague) Ferry, was born in Granby, Mass., August 4, 1786. About 1808 he came to Steuben, where an uncle, Rev. Joseph Montague, had preceded him, and where he engaged in teaching school. He was a young man of quick perceptions and clear foresight, and it was not long before he succeeded to the proprietorship of the first store established in Remsen. This was about 1811. He is reported to have been a man

affable and obliging in manner, enterprising and honorable in business, and a public-spirited citizen. He was active in the first religious organization of the village, serving for several years as superintendent of its Sunday school. It is regretted that a more complete account cannot be given of the life of one who was so important a factor in the early days of Remsen's history. About 1840 he removed with his family to Utica, where, in partnership with his eldest son, he engaged in banking. He was one of the few merchants of Remsen who retired with a competency before business misfortunes or utter bankruptcy overtook them. On March 13, 1814, he married Roxana, daughter of Jabez Burchard, of Steuben. Their children were Lucina Ann, born June 10, 1815, died April 18, 1832; William Henry, born April 10, 1819; and James Harvey, born January 24, 1823. Mrs. Ferry died January 19, 1844, and Mr. Ferry died March 31, 1856. Shortly after his death the sons removed to Chicago, and became active and prominent in the business affairs of that city.

REV. WILLIAM MONTAGUE FERRY was born in Granby, Hampshire county, Mass., September 8, 1796. At fifteen years of age he was a slight, frail youth, not physically adapted to the rugged toil of a farmer's life; he became ambitious to pursue a collegiate course, and to obtain a thorough education. His father's limited means forbade a hope for his assistance to forward this ambition; nor could he win his father's consent to his purpose until he offered and promised that under no circumstances would he solicit aid from any one, or from any benevolent society, but would rely upon his own personal endeavor. His first employment with an education in view was here

in Remsen. His older brother, Heman Ferry, who was settled in mercantile business in this village, offered him a place in his store as clerk, and he remained here for three years. At eighteen, he accepted an offer of a place as tutor from his uncle, Joseph Montague, Sr., who was teaching a female seminary at Kinderhook, N. Y. He taught there one year then went to Plainfield, Mass., where he prepared for college. While pursuing his preparatory studies, he took charge of the Sanderson Academy, at Ashfield, thus providing for needed expenses. At twenty-one he was ready to enter upon his collegiate course. An incident, to illustrate his character, as well as to show his financial condition at this time, may not be amiss. After determining upon the place for continuing his studies, he visited the old homestead in Massachusetts, and solicited his eldest brother to take him and his books to Union College, Schenectady, N. Y. With his one horse and wagon, this brother made the then long journey, kindly giving the student the needed help. In crossing a defective bridge near Schenectady, the horse's leg was broken, and another horse must be bought to fill the place. The young student insisted that as the journey was made for his sake, he must bear the loss. The older brother not knowing the extent of his funds, yielded, and the sixty dollars, necessary to buy a horse, was all he had, save a single sixpence; and this was the amount with which he began his first term in college. He found in a leading professor in Union College, one to whom he could state his condition and purpose, who offered him employment, which he filled at intervals, thus paying his own way through his college course. He entered the sophomore class and graduated in his twenty-fourth year. He pursued a course of theo-

logical study two years at New Brunswick, N. J., and was licensed and ordained by the Presbytery of New York, in 1822. He then offered his services as a missionary to the United Foreign Missionary Society, expecting to be sent to a foreign field; but while awaiting the necessary preliminaries for this purpose, he was appointed to explore among the Indian tribes of the northwest; which exploration resulted in the establisment of the Mackinaw Mission, on the Island of Mackinac. He remained at Mackinaw a year in laying the foundation for this important mission; and returning to Massachusetts, he was married at Ashfield, to Amanda, eldest daughter of Thomas White, and with his wife returned to Mackinaw in 1823. On November 2, 1834, he moved his family to the east shore of Lake Michigan and with two others laid out a village and called it Grand Haven. His was the first white family to settle in that county. He was a shrewd financier and became interested in mercantile enterprises and lumbering, thus laying the foundation for a fortune, which popular rumor placed among the millions. He died December 30, 1867. In his will he left $150,000 to various charitable, educational and religious societies. His son, Thomas White Ferry, was four times elected to Congress, twice elected United States Senator, and was acting Vice-President of the United States during the Hayes-Tilden contest in 1876–1877.

GRIFFITH I. JONES, familiarly called "Guto Jack," was one of several who came from Wales with their families and settled here in 1808. His farm was at Pen-y-bont (Bridge End), at the top of the hill north of the intersection of the road leading past Pen-y-caerau to Fairchild Corners, and that which

branches east from the turnpike near the Phelps place. His house was located on the west side of the road, at the top of the hill. In the spring or summer of 1836, having heard that there was a Welsh estate in chancery in England, to a part of which he was entitled, he took ship for Liverpool accompanied by his son-in-law, William Evans, a son of John Evans (Boon), of Trenton. They reached their destination duly, and Mr. Evans remained in Wales with his father-in-law for many weeks; but realizing that they might be detained there indefinitely if they accomplished the purpose of their journey thither, he urged Mr. Jones to return. The latter, however, reluctant to forego the prospective inheritance, declined to return. But having left a family of eight young children at home, Mr. Evans decided to take passage in a vessel then about to sail for New York, and which chanced to be the ill-fated "Mexico," Captain Winslow, which was wrecked off the coast of Long Island on the night of January 2, 1837.

As this disaster occurred in mid-winter, the sufferings of the unhappy crew and passengers from the cold was distressing. Owing to the roughness of the sea no pilot could reach them, and they were fated to perish within sight of land, even within hearing of many people on shore. Their calls for help and distressful wailings were clearly heard far into the night by many living on Long Island, but who were powerless to help them. Before the dawn their cries had ceased, and their sufferings were ended.

The vessel was wrecked on Hempstead beach, and of the one hundred and fifteen who perished, sixty-two bodies were recovered, and were buried in one grave at Near Rockaway, in Hempstead township. One who visited the scene of the wreck, writing at

that time says: "Forty or fifty bodies, of both sexes and all ages, were lying promiscuously before me, all frozen as hard as marble, and all except a few, in the very dresses in which they perished. Some with their hands clenched as if for warmth, and almost every one with an arm crooked and bent, as it would be in clinging to the rigging. On the arms of some were seen the impressions of the rope which they had clung to, the mark of the twist deeply sunk into the flesh. I saw one poor negro sailor, a tall man, with head thrown back, lips parted and his now sightless eyes turned upwards, and with arms crossed over his breast as if imploring Heaven for aid. One female had a rope tied about her leg, that had bound her to the rigging; and one little fellow had been crying, and was thus frozen with the muscles of the face drawn, as we see children when crying. There were a brother and sister dashed upon the beach, locked in each others arms. All the men had their lips firmly compressed together, with the most agonizing expression upon their countenances I ever beheld. One little girl had raised herself upon tiptoe, and thus was frozen in that position."

The report that Mr. Evans, who was well known and popular here, had suffered such a terrible fate, cast a shadow of the deepest gloom over the entire community. Money was speedily collected among his friends, and the late John Perry, of Trenton, a brother-in-law of Mr. Evans, was sent to the scene of the disaster to bring the remains home; but the victims of the wreck had been buried before he reached there. Mr. Jones never acquired the property he went to claim, nor did he return to this country, but died in Wales, it is said, in a public workhouse, having exhausted his means in the venture.

WILLIAM EVAN, or Bevan, as he was commonly called, came from Carnarvonshire and was an early settler near Ty Coch Corners. His wife, Eleanor Williams (Careg Lefain), he married in Wales. Their children were Mary, who married Griffith Williams (Y Gof), who removed to Cattaraugus county about 1852; Jane and Catherine, twins, the former the wife of Capt. Thomas Abrams, the latter the wife of William H. Hughes; Isaac, who married Julia, daughter of Tyler Mitchell and removed to Cattaraugus county; and William, who married Margaret Williams.

EDWARD PRICE, SR., was born in Hanfyllin, Montgomeryshire, North Wales, in 1776, and early in the nineteenth century emigrated to America, settling at Remsen. He purchased the Stephen Hutchinson farm about half a mile north of the village where he lived for many years. The place is still known to the older residents as the "Price Farm." He died December 20, 1855. Edward Price, Jr., married Rachel, daughter of Rev. John Roberts, and their children were John R., Evan R., Edward R., Hannah, who married Frank Evans, and David R., who married Hannah, daughter of John O. Roberts, of Remsen.

ZALMON ROOT, son of Gideon and Huldah (Nelson) Root, was born in Southwick, Mass., January 14, 1770. He married first Prudence Pomeroy, of Suffield, Conn., and second, Clarissa Dunn, of Southwick, Mass. Their children were Sophia, who married Theodore Burchard, and who died in 1850; Fanny, first wife of John Smith; Zalmon D., who married Helen Gardner, of Hamilton, N. Y.; Clarissa, first wife of Thomas Hawley, who died in 1845; and Lucretia, second wife of Thomas Hawley. "Squire,"

or "General" Root, as he was commonly called, was an enterprising man and a representative citizen in the earlier history of Remsen. Broughton Green, writing of him says: "General Root was one of the wealthiest, if not the wealthiest citizen of the township about 1830, and owned the best horses, cattle and sheep in this section. His son, Zalmon D., born in Remsen October 23, 1811, was an enterprising farmer, who removed with his family in April, 1857, to Illinois, locating at Maine, Cook county, where his sons became prominent, and were extraordinarily good men."

COL. MATHER BEECHER came from Russia, Herkimer county, to Remsen, in 1812, having bought that year the Noble & Blue tannery which had been established here a few years prior to that date. Mr. Beecher engaged extensively in the manufacture of leather, also boots and shoes. During his residence here, which covered a period of over fifty years, he was ever foremost in all work for the welfare and advancement of the community, and prominent in all good work. He married Sally Booth, and their children were Sarah, who married Dr. Luther Guiteau, Jr., of Trenton; Eliza, who married a Mr. Burley; Abbie, who married Frank Buckingham; Jerome, who married a Miss Cobb, of Geneva, Ill.; and George, who died in boyhood. About 1863 Mr. and Mrs. Beecher removed to Chicago, to reside with their son, and both died there.

JAMES BEAURHYTE settled in Remsen village at an early day. He built a house on Main street just north of the lane which leads to the steam mill, where he lived for many years. His children were

Catherine, who married a Mr. Crosby; Ambrose, of Willow Vale, N. Y.; James, who died October 14, 1842, aged twenty-one years; Augustus, and Delos. The latter was a harnessmaker here during most of his life. He married Sophia Hatch, and about 1864, removed to Hudson, Wis., where he shortly after died. He had two sons, who became merchants; Randall, of Minneapolis, Minn., and Frederick, of Hudson and River Falls, Wis. The latter married Anna, daughter of Albert Hinckley, of Prospect, N. Y.

REV. CHANDLEY LAMBERT was born in Alford, Mass., March 27, 1781, and at the age of twenty-seven entered the Methodist ministry, in which he labored zealously for about twenty years. He was a circuit rider of the Black River Circuit in 1810, 1814 and 1822. He preached here in Remsen and surrounding districts not far from 1820, and lived in a house that stood on the east side of the turnpike, north of the village, and a short distance north of the Nathan Phelps property, near the bank of the creek. He was a resident here for many years, and subsequently removed to Lowville, where he died March 16, 1845.

DAVID MANUEL came to Remsen with a large influx of Welsh settlers in 1808. He died here August 8, 1852, aged eighty-five years. His son, John, removed to the west about 1857.

JOHN L. JONES came from Wales about 1809, and settled on the road to Prospect upon the R. R. Roberts farm, adjoining the farm now owned by his grandson, John L. Jones. His children were William, who died in Milwaukee, Wis., John L., Owen L., Samuel, Robert, Henry, Elizabeth (Mrs. Henry

P. Jones), Zephaniah, a merchant of Waterville for many years, and Laura. Owen L. married Martha, daughter of Robert Abrams, and their children were Ellen, Margaret, John L., Dorothy, Robert, and Henry. John L. married Catherine, daughter of Elias R. Jones, and their children were Leah (Mrs. George Owens), and Owen L.

MOSES W. PRINDLE, from New England, was an early settler here, at first occupying a house belonging to William Platt, located south of the Platt house and a little north of a point opposite the house occupied for many years by Rowland Anthony. He was a blacksmith and plied his trade in a shop which also was owned by Mr. Platt, and stood on the north corner of the turnpike and the road to Prospect leading past the J. G. Jones stone house. In 1823 Mr. Prindle built a house in the village, on the site of the home of the late Dr. Reed, but close upon the bank of the creek; and also built a blacksmith shop, on the east line of this lot. His children were Betsy, wife of Philetus Newcome, who was a cabinet-maker of Trenton and whose workmanship in the shape of tables, sewing stands, chests of drawers, etc., are pieces still picked up here by lovers of the antique; Sophronia; Walker; Samuel; Gaylord; Timothy; and one other daughter, whose name is not known to the writer.

ELISHA LARABEE settled on the road from Fairchild to Bardwell. He had four children: William, Samuel, Ezra Lorenzo Dow, and Clementine.

THE NICHOLS FAMILY was originally from Connecticut, and some of them settled in the Mohawk country before coming to Remsen township. There

were three brothers who came here early, Caleb, Thomas and Garner, and about the same time there came also two married sisters, a Mrs. Scranton and Mrs. Chambers. Caleb was the father of the late Smith Nichols, and located at Fairchild. Thomas, or "Uncle Tom," as he was familiarly known, was the father of Morey, Sr., Mrs. Judson Witherell, Mrs. John Miller and Mrs. Isaac Worden. Thomas and Garner settled at Ninety Six. Morey, Sr., was for many years a justice of the peace in that section of the township. His children were Caleb; Abbie, who married John Billsbury; Harriet, who married Solomon Halliday; Morey, Jr.; Harvey; Huldah; and John.

EVAN OWENS, son of John H. and Jane Owens, was born in Carnarvonshire, February 27, 1800. He had three brothers, Owen, Thomas and John, all of whom came to this country with the father's family in 1801, and located at Philadelphia, Pa. In October, 1812, they came to Steuben, and the following April to Remsen, having purchased a farm at Fairchild. John H. Owens, the father, was a weaver, and his daughter Lucy was an expert at the loom, turning out very artistic fabrics in both wool and linen, some of which may still be found here. Evan Owens was one of the substantial men of the township, for many years a school teacher, a justice of the peace, and town commissioner of schools. He married first, Hanorah, daughter of Bohan Smith, by whom he had nine children: and second, Catherine, daughter of David Prichard, by whom he had one daughter, who married Charles Phelps.

HUGH HUGHES (Sir Fon) was born in Anglesey, Wales, and in his early years followed the sea. He

came to New York, and, in 1807, married Elizabeth Williams, remaining there several years. Their children were William H.; Ann, born December 26, 1810; Robert H.; David, who died in infancy; David, 2d; John; Mary E., who married William Roberts; Sarah; Priscilla; Harriet, who married Humphrey Williams; and Joseph H. About 1816 the family moved from New York to Remsen, locating near Fairchild. At that time this section was a dense timber tract, and Mr. Hughes went to work, cleared his land, and had a fertile farm. He built the stone house afterwards owned by the late Jerome Witherell, and for many years kept here "in the wilderness a lodging-place for way-faring men," where eight of his children were born, and where the mother died January 2, 1832, aged forty-seven years. Hers was one of the first burials at the original location of Capel Coch, in Steuben. Mr. Hughes subsequently married a Mrs. Howell, and removed to Remsen village, where he died September 3, 1870, aged ninety-one years. He and his second wife are buried in Fairchilc Cemetery. For many years he was a "butter merchant," taking the whole season's output from dairies and shipping it to New York on sale. On one occasion having contracted heavily with the farmers of the surrounding country and taken their butter to New York, he found the market glutted, and could realize scarcely anything on it. The thought that he had so little with which to reimburse the farmers for the product that had cost them almost an entire year's hard labor, preyed on his mind, and when he returned after an absence of two or three months his hair had turned perfectly white. For many years he was a deacon of the Baptist church in Remsen, as were successively his son William H., and his grand-

son Robert H. Hughes. Ann Hughes married Robert W. Roberts, in March, 1834, and he died at Remsen October 14, 1860, aged fifty-three years. The widow died at Holland Patent in December, 1891, aged eighty-one years.

JAMES OWEN came from Carnarvonshire, North Wales (Pen-y-caerau Farm), in 1817, and settled on the John L. Jones place near Prospect, where, in 1822, he built the stone house that is still in use. His first wife was Mrs. Ann Perry, a widow with three children, and the children born to them were Owen, who remained in Wales; William J., who married Margaret, daughter of Rev. William G. Pierce; John, who died at the age of ten years; Margaret, who died at the age of one year; Josiah, who married Nancy Jones; James who married first, Catherine, daughter of John T. Hughes, and second, Jane, daughter of Edward Jenkins, widow of Thomas Roberts (Pen-y-caerau); Margaret, 2d., who remained in Wales; Janet, who married John O. Roberts; and Obadiah J., who married Mary, daughter of Edward Jenkins. For his second wife Mr. Owen married Jane Roberts, by whom he had four children: Elizabeth, who married Griffith Edmunds; Catherine, who married John Prichard; Hezekiah, who married, first, Sarah, daughte of Robert Owen, and second, Janet, widow of John R. Jones; and Nehemiah.

EDWARD EDWARDS came from Montgomeryshire, Wales, in 1817,. and located at Sixty Acres, where he carried on the business of wagon-making for many years. He married Jane Parry, who, when a young woman came to reside with her aunt, Mrs. William Robotham, in Steuben. Their children were

Mary, who married Robert P. Williams; Jane, wife of William W. Thomas; Ann, wife of Josiah Roberts, of Rome; Catherine, who married Joshua M. Lewis; Hannah, who married John W. Lewis; Edward, who died in Montana; Blanche, wife of Robert C. Owens, of Clinton, N. Y.; and Maria, who married John P. Samuel. Mr. Edwards died July 19, 1854, aged sixty-three years; and his widow died March 15, 1865, aged seventy years.

WILLIAM GRIFFITH came here in the early years of the last century, but the exact year of his coming we have been unable to learn. However, he was here prior to 1817, and settled on a part of Lot 160 of Steuben's Patent, later known as the Hugh R. Jones farm at the top of the hill, south of the farm owned by the late Dr. Everett. Children: Griffith; William; Miriam, who married William Jones (Farm); John W.; Ellen, who married Benjamin Perry, of Trenton; Abdon, who died December 9, 1833, aged thirty-three years; Ann, who married John Powell, and whose children were Jane, wife of Rev. Owen Perry; John, Jr.; Charlotte, who married a Mr. Williams; and Horace. Maria, daughter of William Griffiths married Robert Griffiths (Creugiau), who lived for some years on the Herbert Davis farm south of Remsen. Their children were Jane, who married William H. Williams; Maria; William; Benjamin; and Zephaniah. William Griffiths died May 19, 1840, aged seventy-six years; and Jane, his wife, died May 26, 1836, aged sixty-six years.

LEWIS POWELL, from Wales, located in Steuben before 1817. He purchased that year a part of Lot 160, of Steuben's Patent, also part of Lot 69, of Serv-

ice's Patent. He built at the top of the hill north of the John Jones (Farm) property, where Richard E. Prichard now lives. The children of Mr. Powell were Lewis, Jr., John, Thomas, Joseph, James, and Rachel, who married a Mr. Church.

JENKIN MORRIS came from Cardiganshire, South Wales, in 1818, and settled first at Pen-y-caerau, later removing to Ninety Six. His children were David; Evan; Ann, who married John D. Jones; Mary, who married William H., son of Humphrey P. Jones (Glyn); and another daughter who married Thomas Davis, of New York city. Mr. Morris died September 28, 1854, aged eighty years.

JAMES ALLEN was a grandson of Reginald Allen, of Colby, Norfolk, England; and came to Dedham, Mass., about 1637, probably with his uncle, Rev. James Allen, who was the first minister of Dedham. James Allen is first mentioned in the records of that town under date of April 6, 1638. His son Joseph, born June 24, 1752, married Hannah, daughter of William Sabin. Nehemiah, son of Joseph, born April 22, 1669, married Mary Parker. Eliphalet, son of Nehemiah, born August 24, 1727, married first, February 8, 1753, Elizabeth Livermore; second, July 17, 1764, widow Susanna Sallis; and third, March 12, 1767, Sabra Lee, and had eight children by the three wives. Willard, son of Eliphalet and Sabra Lee Allen, was born in Sturbridge, Worcester county, Mass., August 14, 1770; married there April 4, 1789, Hepsibah Walker. Their children, eight in number, were all born at Sturbridge. Willard Allen removed to Remsen in 1818.

Calvin, son of Willard and Hepsibah (Walker)

Allen, born July, 22, 1791, married Polly Leach, of Belchertown, Mass., November 15, 1812, and came to Remsen with his family in 1818. For about three months after his arrival here, he made his home with his father-in-law, Asa Leach, near Bardwell's Mills, who lived in a log house formerly occupied by Enoch Hall, father of James and Raymond Hall, who were early settlers here. Mr. Allen then moved to the turnpike north of Remsen village, near the Lemuel Hough place; then, nearer the town, while he was building a home for himself in the village. This was the house owned and occupied for many years by the late Josiah Griffiths, now the office of B. K. Brown & Son; and was the first house built in the village east of the creek. Being a carpenter by trade, Mr. Allen built many of the earlier houses in and about the village, and made many caskets for the dead. He was for many years chorister and deacon of the English Congregational Church, the first religious organization in the village; and was one of seventeen composing the first temperance society in the town. In 1832, or thereabout, he built, and installed machinery in a butter-tub factory on Alder creek. Not getting from that stream the supply of water required to run this factory, he removed the plant to Forestport, on Black river, which was then a part of Remsen township. While building a house for himself in Forestport, he cut his leg with a chisel, and from this injury was a great sufferer and a cripple during the rest of his life. In 1854, the injured leg was amputated, and he survived the operation only four days, dying at Forestport on January 31, 1854. He was a member of Rising Sun Lodge, F. & A. M., of Remsen, while that lodge existed, and the Masonic Order conducted the services at his burial, under the auspices

of Boonville Lodge. Mrs. Allen died in Boonville, in 1843. Their children were Lucinda, who married William Dowman, and removed to Michigan; Eveline, who married Nathaniel Rockwood, Jr., and removed to Union City, Pa.; Harriet, who married George Kent, and lived at New York Mills; Julia, who never married; Pamelia (Mrs. McPherson), who removed to Michigan; and Calvin Winthrop, who married Mary J. Rockwood, and removed to Union City, Pa.

OWEN RICHARDS, born in Merionethshire, North Wales, came to America in the same vessel with Dr. Daniel Roberts, in 1818, and died in Steuben, March 10, 1830, aged sixty-nine years. Mr. Richards first located at Holland Patent; but finding that ague was prevalent in that section, he removed his family to Steuben, where he stopped for a time with one Ellis John-Perry, on or near Pen-y-mynydd. Later he located on French Road, where he purchased new land at five dollars an acre. He built a house north of the farm now occupied by his grandson, Lewis Richards, and the place for many years was the Richards homestead. Owen Richards married Elizabeth Jones, a sister of Rev. John Jones (Ramoth), an elder and the founder of the Sandemanian sect in Wales. Mrs. Richards died July 6, 1847, aged seventy-nine years. Their children were John, Joseph and Benjamin (twins), Richard, Elizabeth, and Owen. Benjamin married Ann, daughter of John Roberts (Ty-niwliog), and their children were Joseph, a physician in Bellevue Hospital, New York city, who died at the early age of twenty-three years; Lewis; Owen, a physician of Trenton; Jonathan, a Congregational minister, who died at St. Johns, Mich.; David, residing in Alabama; and two who died in infancy. Lewis Richards married

Jane, daughter of Griffith and Jane Wheldon, and their children were Benjamin; Elnora; Griffith; Joseph, a physician, now located in Ohio; and Edna, wife of Dr. Morey, of Remsen.

GRIFFITH METHUSELAH JONES was an early settler in Trenton township. He came here from Wales, and located just west of the Griffith Hughes (Wilson) farm, and owing to a defect in title, he was obliged to pay for his farm a second time. His children were John, William Meth, and Ellen, who married Thomas Jones (Ty Crois).

EVAN OWENS, who settled just west of the Griffith Methuselah Jones farm, married Ann Roberts. Their children were Jane, who married Thomas Edmunds; Thomas; Ann, who married Richard James; William F., who for many years was a prominent merchant in Boonville; Owen E.; and Mary. Mr. Owens died February 21, 1869, aged eighty-three years, and his widow died December 27, 1879, aged eighty-six years.

JOHN EVANS, a wood turner, lived in a log house at the "lime kiln" place, south of the Pirnie house. He had a son and two daughters. The son, Benjamin, went to Chicago in the embryo days of that western metropolis, and was never heard of again by his eastern friends. John Evans, coming home late on a bitter night in winter about 1820, went into his log stable, where in the morning he was found frozen to death. Prior to coming to the "lime kiln" place, he made a clearing and built a log house on the John E Thomas farm, a mile farther south.

WILLIAM ALLEN was an early settler in Remsen, locating about a quarter of a mile north of Fairchild Corners, and immediately north of the Nathaniel Rockwood farm. Mr. Allen's farm was once owned by Solomon Frame, but whether before or after Mr. Allen's occupancy we are unable to learn. In later years the place was owned by David Davis (Frame). William Allen was of the Free Will Baptist persuasion, and a regular attendant at the church of his choice, traveling eight miles to Russia nearly every Sunday for this purpose. His children were Saloma, who married a Mr. Burrows, of Rome; Amanda, who married Schuyler Wheeler; Elmira, who married a Mr. Sanderson; Amos, who married Ann, daughter of Jeremiah Bonner; Luther, who married Lydia A. Burrows; Lorinda; Lucy; Rebecca; Lovina, who married Dr. Cordell, of Boonville; and Fanny, who married a Mr. Skiff.

JOHN HATCH, originally from Connecticut, afterward residing at Floyd, came to Remsen at an early day. His children were Susan, the second wife of Jacob Lewis; Dama (Mrs. Turner); Sophia, wife of Delos Beaurhyte; Sarah A., wife of Dr. George P. Bridgeman; and one son, John, Jr.

WILLIAM PERRY came from Caer Mer, Llanengan, Carnarvonshire, North Wales, on the same vessel with Dr. Daniel Roberts, in 1818. His wife, Mary, was a sister of the doctor. He purchased and cleared a farm on the Glynn road, afterward known as the Tinman place. They had four children, Robert, Anna, John and Jane. Robert was a skillful surgeon whose proficiency in that line was far in advance of all in the profession in this section in the early days.

He located in Steuben, where he died June 10, 1826, at the age of thirty-one years, leaving one son, John, who removed to the west many years ago. Anna Perry married Griffith J. Griffiths (Crydd), and Jane married Owen Roberts (Tinman). The children of Griffith J. and Anna (Perry) Griffiths were Jane, Mary, Ann, John, Margaret, William, Robert G., and Griffith.

Indians were rather frequent visitors to these parts at the time of Mr. Perry's settlement, and each winter parties of them camped near his farm, along Cincinnati creek where they trapped and hunted. About this time Mr. Perry had a pig confined in a low log enclosure or pen in the little clearing he had made in the wilderness, and one night, hearing a disturbance there, he lighted a lantern and went out to investigate the cause. Arriving on the scene he was amazed to see his winter's supply of pork disappearing into the darkness, held in the close embrace of a huge bear, and the distressful cries of the captive porker resounded through the forest long after he was lost to view.

SAMUEL ROBY settled in the section known as Ninety Six, about 1820. He took up a large tract of land, and hired upwards of twenty men to fell and burn trees in order to obtain ashes to make potash. For many years he manufactured that commodity very extensively. His children were Aaron, Samuel, Jr., Stephen, Jacob, and Betsy.

BENJAMIN PERRY, father of the late Benjamin and John Perry, of Trenton, was an early settler in Trenton township, locating on a small farm later known as the Wilson place, opposite the farm of Griffith Hughes. Benjamin Perry, Jr., married Ellen,

daughter of William Griffiths, of Steuben. He was long a deacon of the Welsh Congregational church, Capel Ucha'. He died February 19, 1871, aged seventy-nine years, his wife having died April 22, 1850, aged fifty-eight years. John Perry married Mary, daughter of John Evans (Boon), and their children were Mary, first wife of Morvin M. Jones, of Utica, son of Judge Pomeroy Jones, the first historian of Oneida county; John, of California; Capt. Benjamin, of Annapolis, Md.; Sophia, who married William Vincent; Cornelius and George, who removed to the State of Indiana; Luther, who was drowned in childhood; Dr. Winfred; Josephine; and Anna, widow of the late Dr. Crane, of Holland Patent.

DR. DANIEL ROBERTS, who emigrated from Llaniestyn, Carnarvonshire, in 1818, died in Steuben, September 13, 1820, aged forty-five years. His children were Mary, wife of Griffith Evan Griffiths; Jane, wife of James Davis, of Pen-y-mynydd; and William D. While the latter did not devote his time to the practice of medicine, he showed much skill in the treatment of chronic diseases, and was very successful. He married Mary, daughter of Philip Thomas. Their children were Daniel, a soldier of the civil war, who died in the service; Edwin; John; George; Margaret, who married Richard Whitman; Josephine, who married Owen R. Thomas; Roscoe C., of Remsen; and Mary Jane, wife of Owen J. Evans.

OWEN ROWLAND came from Wales to Philadelphia, thence to Trenton township, locating on the road leading from the Prospect station of the R. W. & O. railroad to the village of Prospect. His daughter Jane married Robert R. Jones and had a family of

several children. The family lived for many years on the Rowland homestead.

WILLIAM FRANCIS, from Wales, was an early settler in Steuben. His children were Joseph I., a prominent farmer and very capable business man and long-time resident of Remsen village; George; Wallace; and Jane.

Wallace Francis, son of William and Ann Francis, was born in Steuben, January 24, 1822. When a young man he came to Remsen to take the position of first station agent for the Utica & Black River railroad, which position he held for about fifteen years. In the early '70s, in partnership with John B. Jones he opened a bank at Independence, Iowa, which they conducted for several years. Always a shrewd financier, Mr. Francis left much wealth, a portion of which built and endowed the Didymus Thomas Library, in Remsen. He married Mary Ann, daughter of Didymus Thomas. He died May 14, 1895.

OWEN CHARLES, from Wales, was in Steuben prior to 1819. About that time he removed to the easterly part of Remsen township, where he located on Lot 27. He had several children who became allied, through marriage, with well-known families of this section.

JOHN HUGHES came from Aberdaron, Carnarvonshire, in 1818, and settled about a mile and a half south of Remsen village, on a farm adjoining on the north that owned by Horace Powell. His wife was Catherine Owen. Children: Robert J.; Hugh J.; Eleanor, who married Lewis Jones; John; Jane, who married William Williams; and David. Hugh J. married Eliza-

beth, daughter of Robert M. Jones, and their children were John; Jane, who married Matthew Jones; Cornelius; Lewis; Lydia, who married Evan Thomas; Robert—who spells his name "Hewes"—a physician of Rockwell City, Iowa, who married Martha, daughter of William Lewis, of Steuben.

JOHN ROBERTS (Ty-niwliog) came from Wales in the early part of the last century, and bought a small farm about three miles southwest of Remsen, adjacent to the Dr. Maurice district. His children were John; Robert; Henry; William; Ellen, who married Griffith Francis; and Ann, who married Benjamin Richards.

RICHARD W. JONES (French Road) emigrated from Carnarvonshire, locating in this section. In 1820 he took up one hundred acres of land on French Road, that vicinity being then a dense wilderness. He married Elizabeth, daughter of Owen Griffiths, and their children were Peter; Owen; Josiah; William; Ann, who married first Griffith Jones (Farm), and second a Mr. Dean; John; Cornelius; and Elizabeth, who married first George Nichols, and second, Francis Perry.

GRIFFITH JONES (Ty'n Cae) came from Wales about 1818, and lived in Steuben. He died December 11, 1826, aged thirty-three years; and Mary, his wife, died October 22, 1855, aged seventy-seven years. Mary, their eldest daughter married and removed to Utica. Ellen, another daughter, died July 26, 1891, aged seventy-two years; and Gwen, died October 29, 1891, aged sixty-eight years.

ROBERT OWEN came here from Wales about 1820. He married here Jemima, daughter of Robert Jones (Tyddyn-y-Felin). Children: Ellen, who married Thomas Powell; Ann, first wife of Rowland Anthony; Sarah, first wife of Hezekiah Owen; and Robert, a Baptist minister, who moved west.

REV. EVAN ROBERTS was born in Hanfyllyn, Montgomeryshire, North Wales, and came to Steuben in 1820, during the latter part of which year he was chosen assistant to Rev. William G. Pierce, pastor of Capel Ucha', in Steuben; and was engaged "to preach half the time to the English, on the Turnpike." This was to the English Congregational Society, who held their meetings in the old schoolhouse in what was later Remsen village. He was a most earnest advocate of the temperance cause, and active in all good work. His wife was Hannah, daughter of Rev. John Roberts, of Steuben. On September 10, 1836, while in Albany he was murdered and robbed, his body being found in the Hudson river. He was forty-six years of age at the time of his death, and his widow died May 10, 1853, aged fifty-two years.

WILLIAM WHELDON, from Carnarvonshire, Wales, after a voyage of eleven weeks landed at Philadelphia, in June, 1817. In the winter of 1820 the family came to Steuben, stopping first at the Morris Ellis place, opposite Capel Isaf, and later settled near Pen-y-graig, remaining there two years. Later Mr. Wheldon bought of Stephen Brooks a farm on the hill north of Steuben Corners, which had been cleared by one Newton Dennison, though no buildings had been erected on the place, and in April, 1828, the family moved upon this farm.

ROBERT WILSON, a carpenter and cabinet-maker, settled on a small place opposite the farm now occupied by Griffith Hughes. He married Catherine, a widowed sister of Daniel Thomas, of Steuben, she having one son, John Lewis.

MORGAN OWEN, son of Owen and Margaret Owen, was born in Carnarvonshire, Wales, and about 1820 emigrated to this country with his parents, three brothers, and sisters. He married Ann, eldest daughter of Griffith O. Griffiths, by whom he had two daughters, Helen and Elizabeth. In his youth Mr. Owen learned the trade of shoemaker in the shop of Col. Mather Beecher, later established himself in the boot and shoe business here and continued in it until a few years prior to his death, which occurred April 1, 1882, in his sixty-seventh year. He was twice appointed postmaster, serving from 1861 to 1866, and from 1867 to 1881.

WILLIAM LEWIS (Llanbadarn Fawr) was born in Cardiganshire, South Wales, and emigrated with his family to this country in 1822. He purchased a farm which had been largely cleared and improved by Edward Jones, a retired New York brewer. This farm, located about two miles southeast of Remsen, is still called "Llanbadarn," and is now occupied by the Richard Owens family. Mr. Lewis was in a class above the rank of yeoman in Wales, and entitled to write "Gentleman" after his name, as was formerly permissible in Great Britain for all classes above the yeomanry. The estate of Llanbadarn Fawr, in Wales, was very ancient and in early times rather extensive. The head of each successive generation down to and including William Lewis, bore the title of "Squire,"

and it was obligatory on them to be in attendance at the Assizes. The house at Llanbadarn Fawr was of stone, cruciform, and built in the eleventh century, and hence was about eight hundred years old when the family left it. The children of Mr. Lewis were John, Hugh, Thomas, Mary, William, Richard, George, and Lewis, of whom only the last three ever married. George married Janet Thomas; Richard married Mariette Evans; and Lewis married Jane, daughter of Robert R. Jones. Mr. Lewis died February 25, 1850, aged eighty years; and Ann, his wife, died July 19, 1847, aged seventy-four years.

THOMAS T. JONES, son of John Maurice, of Plas-Newydd, Aber, Carnarvonshire, North Wales, married Eleanor Rowlands, daughter of Rowland Williams (Tyddyn Isaf), Llanllechyd, Carnarvonshire. Their children were Hugh T. Jones (Y Coed); John T.; Griffith; Elizabeth, wife of Ellis Jones (Tyddyn-y-Felin); Ellen, second wife of Rowland Anthony; Catherine, wife of Thomas E. Williams (Bryn Gola); and Margaret (Mrs. John Johns). The family came to this country in 1828, though the eldest son, Hugh T., came in 1823, living for some years with Capt. Simeon Fuller. Thomas T. Jones died December 23, 1843; and his widow died August 7, 1847, aged seventy-two years.

CALEB STEVES, a justice of the peace and hence generally known as "Squire" Steves, owned and occupied the Smith Nichols house, about half a mile north of Remsen. His first and his second wife were daughters of Barnabas Mitchell, the first settler in Remsen township. Mr. Steves was a large stockholder in the Northern Plank Road Company, which

eventually proved a financial failure, and for some years he kept the toll-gate which stood hear his house. He left here about 1856 or 1857, when an old man, to live with relatives at Geddes, now a part of Syracuse, and died there.

WILLIAM ROBOTHAM came from South Wales to Philadelphia in 1790. Here he married Ann Williams, a native of Carnarvonshire, who came to Philadelphia in 1795. They came to Steuben about the year 1818, we believe, for in that year a letter was received by the Welsh Baptist church of Steuben from the Baptist church at Blockley, Pa., stating that "as our beloved brother, William Robotham, has removed in your vicinity, and requests from us a letter of dismission to join your body. We cheerfully comply with his request, etc., etc., signed William E. Ashton, Pastor." Mr. Robotham was a tailor, and continued in that business at Sixty Acres for many years.

HUGH JONES, familiarly called "Huey," came from Wales to Philadelphia between 1790 and 1800, and became an early settler in Steuben, locating on a small place about half way between Capel Ucha' and the residence of R. Fremont Jones, his house standing about twenty-five rods north of the highway. In Philadelphia he married Catherine Williams, a sister of Mrs. William Robotham.

THE MAURICE FAMILY early was prominent in northern Trenton. The father was called Morris Griffith, while the children took the name Morris, later spelled "Maurice," for their surname. Children: Griffith, who married Catherine, daughter of

Hugh Jones (Bod Isaf), and Robert. They located west of the Hughes (Wilson) place.

JESSE SMITH, born in Hallowell, Mass., married Hannah Farnsworth, born in Stoddard, Mass. After marriage they went to Mt. Holly, Vt., to live, subsequently removing to Ludlow, Vt., and thence came to Remsen, about 1825, locating at Ninety Six. Their mode of conveyance was an ox-team, a horse, for leader, and a covered emigrant wagon, the latter containing all the worldly goods they possessed. On their journey they stopped to refresh themselves at a tavern kept by Matthew Hoyt near Prospect, at the junction of the State road and that leading past Pen-y-caerau church. The place subsequently for many years was known as the Jenkins homestead.

JACOB LEWIS was born near Amsterdam, N. Y., September 14, 1795, and died at Yorkville, N. Y., September 13, 1872. On May 17, 1817, he married Martha Wood by whom he had two daughters, both dying in infancy. Mrs. Lewis died June 22, 1826, and Mr. Lewis married second, Susan Hatch, born February 22, 1806. Their children were William E., born December 22, 1827; Martha (Mrs. Wilgus), born November 22, 1829; Mary Cornelia, born December 5, 1831, married William S. Evans; Laura Elizabeth, born November 17, 1833, died December 31, 1848; George LaFayette, born March 13, 1837; and Jacob Jefferson, born March 6, 1842. William E. Lewis married first, Eliza, daughter of Oliver Higby, by whom he had one daughter, Lida, who married first, W. Sawens, and second, Claude Walker. For his second wife Mr. Lewis married Laura E., daughter of the late Chester Wells, of Trenton. When a

young man Mr. Lewis taught school, later became proprietor of a hotel in Remsen, and subsequently engaged in the same business at Waterville, and Yorkville, in this county.

WILLIAM WILLIAMS (Tociau) came from Carnarvonshire about 1825. He married here Catherine, daughter of William Roberts (Trefach), and their children were Ellen, Isaac, William, and Mary. Mrs. Williams died January 5, 1841, and her husband survived her nearly twenty years.

WILLIAM S. RICHARDS (Penrhiwder) came from Llancaer, near Pwllheli, North Wales, in 1828. He settled first about two miles south of Remsen village, on the road leading to the Prospect station of the R. W. & O. railroad, a short distance from the turnpike. He later moved to the vicinity of the Wetmore lot, near the Higby tavern. He married Mary Williams, in Wales, and their children were Richard; William; Jane, who married Josiah Davis; Ellen, who died at the age of twenty-six years; Elizabeth, second wife of Charles O. Charles; Sarah, who married Richard Williams; Robert; and Thomas. The last named married Jeanette, daughter of John O. Roberts, by whom he had two children, Howard and Jeanette. William married Sarah, daughter of Richard M. Jones, removed to Millen's Bay, on the St. Lawrence, and their children were Ella, Frank, George, Jeanette and Cora.

WILLIAM ROBERTS (Mark), from Wales, settled in east Remsen. His children were William, who married Sarah Roberts (Felin); John O., who married Jeanette, daughter of James Owen; Griffith;

Mary, who married John Roberts; and Thomas O., who married Catherine, daughter of William Prichard (Y Glyn).

EDWARD JENKINS, from Picketston, parish of Llanamais, Wales, arrived in this country July 23, 1823. He located on a farm about half a mile northeast of Remsen village which was settled first by a man named Storms, and later owned successively by Henry P. Jones and Thomas Philip Thomas. His children were Margaret, who married a Mr. Alexander; Ann, who married a Mr. Cary, and moved to Chicago; Edward; William; Catherine; Elizabeth, who married a Rev. Whitehead; Thomas; Mary, who married Obadiah J. Owen; Jane, who married first, Thomas Roberts, and second, James Owen; George; Celia, wife of Evan Jones; and Maria, wife of Benjamin F. Gray. The family removed to Utica, where Mr. Jenkins died.

FREDERICK WILLIAM WALL was born in Hamburg, Germany, about the year 1775, and when seventeen years old shipped with Captain Cook as cabin boy, and was with the latter on his voyage around the world. After retiring from the sea, he settled at German Flats, Herkimer county, where he married Margaret Keller. There were born to them ten children—seven sons and three daughters. The sons were John, who married Betsy Crimm, of Canajoharie, N. Y.; Godfred, who married Polly Wilcox, of Remsen; Lawrence, who married Laura Sanderson, of Remsen; William, who married Betsy Ross, of Canajoharie; Peter, who married Nancy Ingersoll, of Remsen; George, who married Delia Ross, of Canajoharie; and Michael, who married Mary Ann Roby, of Rem-

sen. The daughters were Margaret, who married Jeremy Wolover, of Herkimer county; Nancy, who married first, William Miller, and second, a Mr. Bill; and Betsy, who married Anthony Bronson, of Remsen.

The family came to Remsen about 1825, and settled near Twin Rock Bridge, at Ninety Six. In 1832 Mr. Wall was followed here by his son John, who also settled in the same locality, having a family of five children, and who served twelve months in the war of 1812, with Cronk, of Delta, N. Y. Cronk was the last survivor of that war, dying at the age of one hundred and fifteen years.

WILLIAM ROBERTS (Trefach) came from Pen-y-graig, in the parish of Llangwnad, Carnarvonshire. He sailed with his family from Pwllheli in the brig "Gomer," Captain Prichard, in the latter part of May or the early part of June, 1827, and after a voyage of four weeks landed in New York. A daughter, Catherine, had preceded the family here by several years, and lived with an aunt, the wife of William Evan, or Bevan, near Ty Coch Corners. Before the arrival of her father's family, the daughter had married William Williams (Tociau) of Steuben, and it was to her home that they came. Later they occupied a house which stood a short distance north of the farm owned by the late Dr. Everett, and after residing there for a few months bought a farm north of Fairchild Corners. Mr. Roberts married Mary Williams (Careg Lefain) of Carnarvonshire, and their children, all born in Wales were: Catherine; Mary, who married in Wales William P. Williams, and came to this country in 1831; William, Jr., who married Ann, daughter of Timothy Griffiths, of Steuben, died May 8, 1833, aged twenty-seven years, his widow subsequently marrying John Rob-

erts (Felin); Robert W., who married Ann, daughter of Hugh Hughes; Isaac W., who married Mary A., daughter of Robert M. Jones; Henry W., who married Jane, daughter of Moses Jones; Griffith, who married Jane, daughter of John Evans, of Trenton; and John, who married Ellen, daughter of Humphrey Roberts, an Elder of the Sandamanian sect and removed to Cattaraugus county in the early 50's. They also had a foster son, Griffith G., who became a merchant in Utica, and in later life served for several years as charity clerk of that city. William Roberts, Sr., died at East Remsen, from the effects of a fall, February 17, 1831, aged fifty-six years. His widow died at the home of her daughter, Mrs. William P. Williams, in Trenton, December 23, 1844, aged sixty-eight years. They are buried in Capel Ucha' Cemetery.

GRIFFITH W. ROBERTS was born at Tanfonwent, Carnarvonshire, North Wales, January 16, 1802. When a young man he emigrated to America and located at Mobile, Ala., where, in partnership with a young friend he engaged in business. But the death of his partner occurring within a few years, he came north and located at Remsen where he engaged in mercantile trade, and became active and prominent in the business, social and religious life of the community. He married here Sarah, daughter of Rev. William G. Pierce, of Steuben. Mr. Roberts died in Remsen March 6, 1881.

JONAH HOWE began his business career in Remsen, as a clerk for Andrew Billings. Afterward he was of the firm of Howe & Billings, the latter being John Billings, of Trenton, and later he was of the firms

of Hawley & Howe, and Howe & Douglas, commission merchants of New York city. He married Sarah, daughter of John Billings, and for his second wife, Nancy, daughter of Dr. Luther Guiteau, Sr., of Trenton. Mr. Howe was very successful in business, and amassed considerable wealth.

WILLIAM T. JONES (Tan-yr-allt), of Carnarvonshire, set sail with his family for America in 1828, in what now would be considered a very inferior craft, called the "Swallow;" and, after a voyage of thirteen weeks landed in New York, whence they came to Utica by boat, the Erie canal having then been opened three years. Leaving his family in Utica, Mr. Jones proceeded on foot to Remsen, where he borrowed an ox-team of a friend, Owen Jones, who had preceded him here. Returning with this to Utica, he brought his family on to the home of Mr. Jones, where they remained for about three weeks, while he and his older sons were building a log house, on what was called the "Commons Clearing." They moved into the new house July 1, 1828. The township of Remsen even then was but sparsely settled, "clearings" being connected by trails or blazed pathways through the forest. In this family were ten children, Elias, Hugh, John, William, David, Gwen, Ellen, Anne, Sarah and Jane. David, the youngest of the boys, born at Tan-yr-allt, August 3, 1825, remained at home and became the successor to the homestead, where he reared a family of eight children.

JOHN L. HUGHES (San Pant) came from Wales about 1830, and settled first in Steuben, whence after a short residence he removed to Ninety Six. He married in Wales and all his eight children were born

there, as follows: John X.; Hugh; Jane, who married William Roberts; Ellis; William; Thomas; Mary, who married Robert Roberts; and Ellen, who married Caleb, son of Morey Nichols.

OWEN M. GRIFFITHS was an early settler in this section. He purchased of Joseph Halstead the farm and inn located on the turnpike two miles south of Remsen, about 1830, and on April 29, 1835, he bought an adjoining ninety acres of Alexander Frazier and Filkins Beadle. About a year later Mr. Griffiths' hotel was destroyed by fire, but was immediately rebuilt. He married Mary Williams, and their children were Annie, who married Isaac Davis, a brush manufacturer, of Jersey City; Ellen, who married a Mr. Suiter, and also lived in Jersey City; William; Morris; Robert; and Elizabeth, who married William Lansing, of Greenbush, N. Y.

MAJ. ANDREW BILLINGS, of New England birth, came to Remsen between 1825 and 1830, engaged in mercantile business and farming, and eventually became one of the most prominent citizens of the community. He was the third postmaster appointed for Remsen village, continuing in the office for two terms, and was honored with other public offices. His first store was on the south corner of Main and Steuben streets, but before 1840 he built the large store building now owned by Dr. E. G. Williams and the house now occupied by Dr. Williams. He married Abigail, daughter of James Sheldon, a pioneer of the township. Their children were Abbie, who married Henry Murray, of Binghamton, N. Y.; Mary, who married first, William McK. Paddock, and second, Isaac W. England, of the New York *Sun;* Katherine,

who married Hugh Williams; Maria, who married Robert Douglas, of Trenton; Andrew, Jr.; and L. Guiteau, for many years paymaster in the United States Navy, who married a Miss Tremain, of Brooklyn, N. Y. Maj. Andrew W. Billings, son of Andrew and Abigail (Sheldon) Billings, was born here. He went west when a boy, and at the outbreak of the civil war enlisted as a private from Iowa, rising to the rank of Major and acting Provost Marshal for the Western Division. For five years prior to his death he was engaged in business abroad, with headquarters in London, where he died.

RICHARD THOMAS was born in Merionethshire, North Wales, in June, 1812, and came to this country in 1830. His wife, Dorothy, was born in Anglesey, Wales, also in 1812, came to America in 1830, and died the same year as her husband. Mr. Thomas learned the trade of tanner and currier, and for twenty-one years was employed by William J. Owen, of Steuben. In 1853 he moved to Remsen and built a tannery at Bardwell, where he conducted business until his death, September 15, 1872. Their children were John R.; Elizabeth, wife of William P. Jones; Mary, wife of Rev. Dr. Evan G. Williams, of Remsen; Bezaleel; Jefferson, who died in 1861; and Clinton R.

WILLIAM P. WILLIAMS married Mary, daughter of Williams Roberts (Trefach), and they came to this country in 1831. Their children were Hugh, Catherine, William, Mary, Anne, Henry and John. Hugh, the eldest, born in Wales in 1828, went to Russia, Herkimer county, when he had attained his majority, where he became a very successful farmer,

owning one of the finest farms in the county. About 1870 he removed to Rome, engaging in the stone and marble business. He married first, Mary Ann Williams, of Herkimer county, who died shortly after their removal to Rome, leaving one son, Oscar D., now of Utica. His second wife was Helen, daughter of Orien Brown, of Canastota. He died in 1888. William P. Williams died April 24, 1873, aged seventy-four years, and his wife died March 18, 1872, aged seventy-two years.

ROBERT HUMPHREY, son of Humphrey Jones, came from Aberdaron, Wales, in 1833, and settled at Ninety Six. His wife was Gaenor, daughter of Thomas Jones. Children: Catherine, John, James, Humphrey, Ann, and Thomas. Mr. Humphrey married, second, Rachel Reed. John Humphrey married Martha, daughter of Robert R. Jones. Children: Robert, Jane, Lena, Ida, Ulysses S. and Lewis J.

NATHANIEL MANCHESTER, son of Stephen, came from Rensselaerville, Albany county, between 1830 and 1835, locating on a farm in Ninety Six, owned by Broughton White of Remsen. He married Hannah Lewis from the Mohawk Valley, who was of Holland Dutch extraction. Their children were Elizabeth, who became the wife of John Smith; Mary, first wife of James Michael; Lydiaette, wife of Peter Smith; George, a soldier of the civil war; William; John; and Lewis. The family removed to Syracuse in 1847, where Mr. and Mrs. Manchester died. Stephen Manchester, father of Nathaniel, born in 1762, was a revolutionary veteran, and a pensioner here in 1840, living at the home of his son.

REV. EVAN EVANS was born March 25, 1803, at New Castle, South Wales. He was educated for the ministry at Newtown, married Mary J. Williams at Bangor, North Wales, April 6, 1827, and set sail for America, arriving at New York May 29, the same year. They had six children—four sons and two daughters. Mr. Evans' first pastorate in this country was at Riverhead, L. I., whence he came to Remsen as pastor of the Whitfield Methodist Church in the village. He died at Radnor, Ohio, near the close of the civil war. His son, Edward Payson Evans, who was born here, is the distinguished scholar and writer. He graduated from the University of Michigan in 1854, and soon after went south, where he taught school one winter at Taylorsville, Ky., going from there to Herndon, Miss., where he took charge of an academy for boys, also teaching the graduating class of young ladies of the Mississippi Female College, located at that place. After a year there he was appointed to a professorship in Carroll College, Waukesha, Wis., where he was also principal of an academy for young ladies. From 1857 to 1860 he studied in Germany, principally at the Universities of Göttingen and Munich. Returning to this country he was appointed professor of modern languages and literature at the University of Michigan.

In 1868 Mr. Evans married Elizabeth Edson Gibson, of New Hampshire, a woman of rare literary talent, who, in 1870 accompanied him to Germany, where he continued to live for thirty years, engaged in writing an elaborate history of German literature from the earliest times to the present day. Mr. Evans has also translated into English many German works of high character, and has written regularly for the *North American Review*, *The Nation*, the

Atlantic Monthly, Unitarian Review, and many other American periodicals, being also a regular contributor to many of the best journals in Germany. While residing abroad, he devoted much time to the study of Oriental languages, Sanskrit, Zend, and Modern Persian, and published many articles on Oriental subjects, both religious and literary. Mrs. Evans contributed verse and prose to newspapers and magazines, and her published books included several novels of merit.

REV. MORRIS ROBERTS was born in the parish of Llangower, near Bala, Merionethshire, North Wales, May 10, 1799, and came to this country in July, 1831, the first two years after his arrival being spent in Utica. He had attracted much attention in Wales as a brilliant and eloquent preacher, and, it is said, caused considerable agitation among the Welsh Calvinistic Methodists because he was alleged to cherish views in regard to the Confession of Faith that were unorthodox, views that in these days would seem to be as conservative as they were advanced at that time. However, he made answer to charges of heresy, and his theological opponents pursued him with their charges to this country. The family moved from Utica to Remsen in 1833, and Mr. Roberts, after serving the Calvinistic Methodist Church here for two years, severed his connection with that body and affiliated himself with the Congregationalists, establishing a church in the village, where he labored with great zeal and success for thirty-two years. He had a compelling and natural eloquence, which, added to a powerful personality, made him not only a strong man in the pulpit, but a factor and leader in public life. He died in Remsen, June 30, 1878.

Edward Roberts, son of Rev. Morris and Margaret Roberts, was born in Denbighshire, Wales, December 21, 1828, and came to this country with his parents in 1831, and to Remsen two years later. He attended the public school here during his boyhood, afterward was a student at Whitestown Seminary, and later matriculated at Union College, Schenectady, from which he was graduated. For a time thereafter he was engaged in educational work, subsequently entering upon a business career in New York city. Later he was appointed to a position in the New York custom house, where he spent twenty-five years, and afterward engaged in business in Remsen, and Waterville, N. Y., and at Dalton, Ga. As a vocalist and composer he gained much distinction. While residing in New York he was director of the choir in the church presided over by the late Dr. Samuel Burchard, and was also singing leader for several years in Plymouth Church, Brooklyn, during the pastorate of Rev. Henry Ward Beecher. He gave instructions in vocalism, wrote note-books for use in singing-schools, composed the music for many of Miss Fanny Crosby's selections, and was the author of a Sunday school hymnal, and other musical works. The music of "Ninety and Nine," the popular religious song, was written by him, and his name may be found attached to many selections in church song books now in use. He married Mary Abbott, of New York, and their children were Edward M., Josephine M., and William Abbott. Mr. Roberts died at San Diego, Cal.

OLIVER HIGBY was an early resident of the township of Remsen, coming from East Creek, near Dolgeville, N. Y. For many years he was proprietor of a hotel located on the turnpike, five miles north

of Remsen village. He married a Miss Hewitt, and they reared a family of twelve children, as follows: Sally, who married a Mr. Kibbe; Jeanette; Truman; George; Eliza, who married William E. Lewis; Maria; Mary Ann, who married a Mr. Knowlton; Merrill; William; Serena, who married a Dr. James; Richard; and James. After the death of Mr. Higby, his widow and sons conducted the hotel for several years.

DR. GEORGE POMEROY BRIDGEMAN was born at Northampton, Mass., November 2, 1813. When he was twelve years old his father removed with his family to Leyden Hill, Lewis county, and George walked the entire distance, except a ferry ride across the Hudson river at Albany, driving two cows. He was the son of Oliver and Elizabeth (Pomeroy) Bridgeman, the former, born in Northampton, April 23, 1786, and died in 1855; the latter, born in Westhampton, Mass., March 22, 1787, died in 1853. On April 10, 1835, Dr. Bridgeman married Sarah Ann Hatch, born February 11, 1818. Their children were James Henry, born November 2, 1836, married Cordelia Paddock, July 4, 1857; George Oliver, born April 13, 1841; Albert, born September 27, 1843, drowned at Remsen, November 9, 1847; Sarah E., born September 5, 1850, married Albert E. Merrill, November 17, 1868, and died August 25, 1910.

After practicing dentistry in Remsen for many years, Dr. Bridgeman removed to Carthage, N. Y., and later to Boonville, where he resided until his death, May 29, 1885, and his wife died September 1, 1900.

REV. ERASMUS W. JONES was born in the parish of Llanddeiniolen, Carnarvonshire, North Wales, December 17, 1817. On May 29, 1832, in company

with his brother William, he sailed for America from the port of Carnarvon, and after a boisterous passage of nine weeks and two days landed in New York. Here he remained something over two years, when with the family of his brother John, who had preceded him to this country, he removed to Trenton. In the fall of 1838 he became a resident of Remsen, working here at his trade of tailor with the late John Edmunds. Mr. Jones was soon recognized as a singer of much merit, taking prominent soloist parts in concerts, and actively interesting himself as a worker in the temperance cause; also he identified himself with the anti-slavery movement, which then was decidedly unpopular and called for no little moral courage in its adherents. The best citizens and most devoted church members viewed it with great displeasure, considering the Abolitionists a deluded and dangerous faction. But how these honest despisers of the anti-slavery cause eventually came to see their mistake, becoming fearless defenders of what they had formerly denounced, are well known facts of general history.

In the summer of 1848, Mr. Jones entered the ministry of the English Methodist Episcopal church, in which regular ministry he was actively engaged for thirty-eight years. In 1852 his conference gave him permission to visit his native land, after an absence of twenty years. In 1864 he was appointed chaplain of the 21st Reg't, U. S. colored troops, and was honorably discharged at Charleston, S. C., April 25, 1866. In the fall of 1882, he became afflicted with almost total deafness, and was obliged to give up his regular pastorate. In 1885 he visited the Welsh churches of Ohio and Wisconsin, where he received the warmest welcome. During his absence of three months he preached on an average seven times a week, almost

wholly in his native tongue. In 1887 he again visited Wales and the scenes of his childhood, a tour that gave him unbounded satisfaction.

In 1856, Mr. Jones published "The Captive Youths of Judah;" in 1872, "The Adopted Son of the Princess;" in 1886, "Llangobaith, A Story of North Wales;" and in 1890, "Gold, Tinsel and Trash, Stories of Country and City." He was always an ardent friend of the Utica Eisteddfod, and once acted as its conductor. From year to year his Bardic Addresses before that body were well received, and he won many Eisteddfod prizes. At the international festival at Chicago, during the World's Fair, he took the one hundred dollar prize for the best translation into English of Llew Llyfo's dramatic poem, "Gwenwyfar," the adjudicators speaking of the English version in terms of the highest praise; and subsequently he won a prize at the Pittsburgh Eisteddfod, for the best translation into English of an "Ode on Sympathy." His later years were spent in Utica.

REV. ROBERT EVERETT, D. D., who in 1838 came to Steuben as pastor of Capel Ucha', the Welsh Congregational church, was born in the village of Gronant, Flintshire, Wales, January 2, 1791. His life is briefly outlined in the history of his Steuben church, given elsewhere in these pages. He was a man of scholarly attainments, exemplary piety, and conscientious devotion to duty. Always in advance of his age, he was an earnest reformer and a leader in every good cause, and therefore by many was considered an extremist. He lived, however, to see most of the reformatory measures he had given his ardent support, or had inaugurated himself, bear abundant fruit. On the questions of slavery and temperance,

in the beginning he stood almost alone, though a large percentage of the people throughout this section became in sentiment and prosecution of the work enthusiastically with him years before his death. His house is known to have served on occasion as a "station of the underground railroad," and, aided by him the fugitive slave found his way to the next "station" in his flight toward that goal, where, if he did but touch the soil and breathe the air, his shackles fell and he was free.

Dr. Everett came to this country in 1823, in response to an invitation of the Welsh Congregational Church of Utica, and for nine years he was its pastor. His standing in this section was no less elevated nor his labors less fruitful of good than they had been in Wales, where the purity of his character and the earnestness of his ministry, combined with his scholarship, rendered him beloved and admired, his reputation extending throughout the Principality. He was the author of a Welsh catechism for Sunday schools, first published in 1822, which has been in constant use since, and many editions have been issued in Wales and America; and, in collaboration with others, he compiled a hymnal which was long in use in Welsh churches. In January, 1840, he issued the first number of "Y Cenhadwr Americanydd" (The American Messenger), a Welsh religious monthly magazine, and was its editor and publisher for thirty-five years. This periodical had a wide circulation throughout the states and territories, the Canadas, and Wales, reaching sometimes even to Australia and India.

He married Elizabeth Roberts, of Rosa, near Denbigh, Wales, August 28, 1816. Their children were Elizabeth, who married Rev. John J. Butler, D. D.; John R., who removed to the Territory of Kansas in

the days of the "Free Soil" controversy, and was closely associated with John Brown in efforts to restrain the extension of slavery into that territory; Robert, Jr., who died at the age of thirty-four; Lewis; Jennie; Mary H., a graduate of the New York Medical College and Hospital for Women; Sarah A., who married William Prichard; Henry M.; Anna L.; Cynthia; and Edward W., of Emporia, Kas. Dr. Everett preached his last sermon February 12, 1875, and died on the 25th of the same month.

REV. THOMAS T. EVANS, son of Thomas and Elizabeth Evans, was born in the parish of Trefeglws, Montgomeryshire, North Wales, January 10, 1807. Early in the year 1840 Mr. Evans emigrated to this country, his first stopping place being Utica. On December 7 of that year he married there Catherine Davis, a native of Merionethshire, Wales, and soon after they took up their residence in Remsen. While here he continuously served the churches of Pen-y-graig and French Road. In 1847 he moved to Floyd, where he resided for twenty years, and preached for the church at Camroden. In 1870 he removed to Holland Patent, and for more than twenty years he preached in the Welsh Calvinistic church at that place, and at Floyd, Marcy, Bridgewater, Oriskany, Rome and other places. He died in Camroden in 1898, aged ninety-one years. His children were Taliesin, formerly clerk of Oneida county; Gomer, of Angus, Minn.; Mrs. John Evans, and Mrs. Sarah Evans, of Camroden; Mrs. D. D. Williams, of Rome; and Mrs. D. Spencer Anthony, of Sioux City, Iowa.

BENJAMIN F. GRAY was for many years a prominent and useful member of society in Remsen, where

he carried on the merchant tailoring business. He married Maria, daughter of Edward Jenkins, removed to Racine, Wis., and later to St. Louis. Their children were William, George, Benjamin F., Jr., Willis, and Olin. Mr. Gray died in St. Louis December 28, 1905, aged eighty-nine years; Mrs. Gray having died several years prior

ELISHA BOOTH, son of Alexander Booth—the latter a revolutionary soldier—married Nancy Smith and came from New Haven, Conn. to Grant, Herkimer county in 1812. The ancestors of Mr. Booth came to New England in 1637. About 1835, Elisha Booth took up his residence in Remsen village, and lived here until his death, about 1861. His children were Huldah, Stephen, Sackett, Sarah and James. Huldah died in Remsen, a few years since. She was a woman noted for her religious zeal and fervor.

JOHN EVANS came here in 1839 from Llanerch-y-medd, Anglesey, Wales. His children were William S., Owen S., Ann and Mary. For about two years after their arrival here the family lived at Sixty Acres, when they moved to a small farm north of Remsen, thence to what is known as "Old Steuben Station," from there to Welsh District, and during the '50s took up their residence in the village. William S., born August 14, 1825, in 1851 married Mary Cornelia, daughter of Jacob Lewis, of Remsen. On January 4, 1854, there was born to them a daughter, Mary Cornelia, who married Fayette Patterson, of Milwaukee, Wis., where she died, leaving two sons. Mr. Evans was an active man throughout his life up to within four years of his death, which occurred at Hudson, Wis., December 29, 1899. For some years prior to his removal to

Hudson, in 1864, he was engaged in mercantile business in Remsen, in connection with his brother, the late Owen S. Evans, and was acting postmaster under Nathan Phelps, during President Buchanan's administration. Owen S. Evans was born in Wales, and came to this country with the family in 1839. For many years he was a prominent business man of the village, was postmaster for two terms, and a justice of the peace for forty-five years. In the latter especially he proved a most efficient officer, having but two of his decisions reversed. He married Catherine, daughter of the late Jacob Williams, who was an early and respected resident of the township, by whom he had four children: Manzie, who married first, David R. Davies, and second, Alfred Langley; Jennie S., widow of the late John B. Jones, 2d.; John W., of Oswego; and George E., who died in infancy.

THOMAS WILLIAMS, from Bryn Polyn, Carnarvonshire, came here between 1835 and 1840. He married in Liverpool, England, Susanna Roberts, November 26, 1821. Their children were Ann, (Mrs. Lewis) born December 16, 1823; John, born August 20, 1827, married first, Mary, daughter of Rev. David Morris; Caroline, born September 24, 1833; Thomas, January 18, 1836; Price, February 20, 1838; Elizabeth, who married Lewis Francis, born January 13, 1841; and Louisa. Mr. Williams was one of the most scientific farmers of his time who came to these parts.

JOHN PUGH was long identified with the business interests of Remsen, where he was engaged for many years in harness-making. He was born in Wales, and being left an orphan at an early age was adopted by the late Daniel Morris, of Prospect, with whose family

he came to this country. He married Eleanor, daughter of David Jones, a most estimable woman, who was ever first to lend a helping hand whenever sickness or death invaded the home of any in the community. Their children were Maria, who died March 18, 1908, aged sixty-four years; Nellie, who married Henry Jones, and who died July 7, 1870, aged twenty-two years; George E., who married Anna Wiggins, and died December 28, 1887, aged thirty-seven years. Mr. Pugh died April 5, 1890, aged seventy-eight; and his wife died October 7, 1879, aged sixty-seven years.

JOHN R. JONES, son of Robert R. and Eleanor (Morris) Jones, of Steuben, married Jeanette, daughter of Edward Jones. He was engaged in mercantile trade here for some years, but died a comparatively young man. Their children were Anson E., who served in the civil war, and who married Eugenia Slocum; John Rechab; Catherine A.; Margaret, who married a Mr. Beckwith; and Hon. Ray Jones, a former Lieutenant Governor of Minnesota. Mrs. Jones was a woman of inestimable worth to the community, ever ready to proffer her services in sickness, and possessing an aptitude and skill in the care of the sick to a degree that even trained nurses of to-day might envy.

MAJ. SAMUEL DUSTIN was a unique character, widely known throughout this section. Originally he came from Connecticut and located a short distance south of Boonville, where in early manhood he had a fine, well-stocked farm. But this he lost through misfortune, or more correctly through mismanagement, in the train of which misfortune quickly

followed; for the Major was one of those good-natured, companionable men, who could not resist the calls upon his comradeship by numerous congenial and only too often convivial associates, and neglected his farm to join in their revelries. Finally, after most of his worldly possessions had slipped from his grasp, he came to Remsen and bought a small plot of ground located about half a mile north of the village and east of the creek; and after the abandonment for religious purposes of the old "Red Church" that had been moved from Steuben, the Major bought the building for a dwelling and had it placed on his new purchase, and here was his home during the remainder of his life. We would observe that the Major's title was a legacy from "General Training" days, when he was a prominent figure in directing the maneuvers of the local militia, and, were they only available, his reminiscences of those times would now prove most entertaining reading.

In stage-coach days it once occurred that a horse belonging to the Utica and Watertown line was seriously injured here in one of his hind legs, by stepping through the defective flooring of a bridge or a broken sluice, and was left by the stage-driver with instructions that he be shot. It was a large, powerful animal of prime age, and the pity of it all touched the Major's tender heart; so he requested that the horse be turned over to his care, which was granted. Taking the horse home with him, he improvised a sort of tackle and sling in which he suspended the animal so that his feet barely touched the ground, and then he successfully set the broken or dislocated ankle, and thus gained for himself a horse that did him good service for many years, notwithstanding the fact that its injured foot "toed out" at an angle of about forty-

five degrees, and its ankle was in circumference nearly the size of a four-quart measure. The Major never urged the steed to a gait faster than a walk, and it was generally supposed that this was his speed limit; but we were once slyly informed by one of the village swains, who had taken advantage of the Major's early retiring to "borrow" the horse from the pasture, to give a young lady companion an evening drive, that the animal was a fairly good roadster when put to it.

In his later years the Major made a very superior ointment, which he sold in this and adjoining towns, and "Dustin's Salve" was among the proprietary remedies in many households. He also devised numerous little schemes for supplying his purse with ready money, among which we remember was the trapping of squirrels, which he sold to the village boys for pets. The Major was of medium height, stockily built, and somewhat round-shouldered as he became advanced in years. In cold weather he always wore a suit and overcoat made from the skins of animals, home-tanned with the fur on, and his snow-white head was usually graced with a silk hat of a style cotemporary with the Tyler administration, or possibly earlier. As he drove the large club-footed horse attached to a light wagon, or as he walked the village streets, he presented an oddly picturesque figure, thus clothed in the time-honored mode of the esquimaux dignified by that symbol of modern-day civilization, the silk hat.

With his friends, and all who knew him were his friends, he was never at a loss for a joke, a funny story, or an amusing reminiscence; and when relating these his rotund figure would shake with his peculiar chuckling laugh, and the tears of mirth roll down his smoothly shaven ruddy cheeks, when he would then sit for a

time ruminating in silence, except for a quiet chuckle now and then, his mind apparently dwelling on the incidents he had just related—and possibly comparing the circumstances of his earlier life with those of his later, for he would finally rouse himself and brush away the tears laughter had brought, exclaiming: "Well, they can never take the good times I've had away from me."

Having become old and therefore unable to earn much, he found it necessary to ask for credit occasionally, and was forced now and then to borrow a little money. These favors were readily granted, and usually with little expectation on the part of those who favored him of his ever being able to repay the indebtedness. However, only a short time before his death, a sum of money unexpectedly fell to him, and without delay he sought out every creditor, paying him in full. Although he kept no formal record of accounts, he missed none whom he owed, and he knew to a penny the amount of his indebtedness to each.

His wife was Betsy, daughter of John Phillips, an early settler and prominent citizen of Steuben. They had two sons, Laurentius and Samuel, and possibly other children, though we have been unable to get their record. The Major died here in 1869 or 1870, aged over eighty years, and his widow survived him only a short time.

WILLIAM HICKS, who for a long time was proprietor of the Black River House, four miles north of Remsen, on the turnpike, later kept a hotel in Remsen village, on the south corner of Main street and the road leading to the depot. This hostelry was generally designated "The Upper Tavern," or hotel. The children of Mr. Hicks were Ruth, Rensselaer,

Louise, Helen and William. He removed to St. Johns, Mich., about 1853.

JOHN HICKS, brother of William and Thomas Hicks, all of whom were very early residents of Remsen and Trenton, kept the toll-gate at the upper end of the village, near the old covered bridge, for a time after the construction of the plank road. He was the father of John Hicks, a popular stage-driver of long ago, and also of the late Thomas Hicks, of Boonville.

ALEXANDER PIRNIE, the fifth child of Alexander and Christina Pirnie, was born in Cirgil, Perthshire, Scotland, March 25, 1824. He attended the parish schools both summers and winters until he was fourteen years of age, and then winters until he was twenty-one. He learned of his father the stone- cutting trade, which he followed during his stay in Scotland. The sandstone quarries of Cirgill, on the river Tay, rented of Lord Willoughby, had been worked by the Pirnie family continuously for a period of five hundred years. Mr. Pirnie sailed from Liverpool in 1848, landing in New York in May, and shortly made his way to North Western, where he was engaged for eighteen months in cutting stone for the locks of the Black River canal. He then superintended the construction of a bridge across James river, at Richmond, Va., and subsequently engaged in railroad, canal, and other contract work. During the civil war he served in the 185th Regiment, New York Volunteers. He married first, in September, 1852, Mary McClellan, of Richland, Oswego county, who died in 1857, and for his second wife, Jane McClellan, her sister.

DAVID I. JONES (Smith Hill) came from Llanwchy-llyn, or Bala Lake, Merionethshire, North Wales, in 1824. He settled first on Deerfield hill, where he bought unimproved land. He married in Wales, Catherine Jones, by whom he had ten children. Their son, William J. Jones, came to Remsen in 1861, settling first at Bardwell.

CEMETERY RECORDS

These brief records gathered from the burials in the several cemeteries, comprise all the data we have been able to find concerning some of the early settlers. In Capel Ucha' Cemetery we find the following:

John James died April 5, 1813, aged forty-four years; Mary, his wife, a native of Aberystwith, South Wales, died October 21, 1853, aged eighty-four years.

William Roberts, from Llaniestyn, North Wales, in 1818, died in Remsen March 27, 1866, aged eighty-five years; Elizabeth, his wife, died December 23, 1869, aged eighty-one years.

Robert Prichard, from Wales in 1819, died April 5, 1838, aged seventy-eight years; Ann, his wife, died September 9, 1839, aged seventy-nine years.

David James, died April 5, 1809.

Richard James, died October 15, 1862, aged forty-seven years.

William Owens, a native of Coch Y Moel, Wales, died at Greenwich, N. Y., September 27, 1813, aged forty-three years; Ann, his wife, a native of Plas Newydd, died September 20, 1855, aged eighty-five years; Thomas, their son, died in 1899, aged ninety-two years—his first wife, Margaret, daughter of William and Gaenor Jones, died November 10, 1878, aged sixty-four years. The family emigrated from Wales in 1818.

Griffith Jones, died January 12, 1821, aged seventy-four years; Gwen, his wife, died August 24, 1811, aged fifty-six years.

CAPEL ISAF CEMETERY

Griffith Parry, from Brecknockshire, Wales, in 1801, died August 31, 1813, aged fifty years; Catherine, daughter of Griffith and Ann Parry, died January 1, 1808.

Owen Owens, died September 3, 1823, aged eighty-five years.

John T. Jones, died October 23, 1821, aged forty-seven years; Jane, his wife, died March 2, 1854, aged seventy-six years.

John Spoonley, died April 2, 1812, aged fifty-two years; Hannah, his wife, died July 27, 1839, aged eighty-seven years.

John R. Griffiths, born in Trefeglwys, Montgomeryshire, North Wales, died August 2, 1825, aged seventy-seven years; Mary, his wife, died May 15, 1840, aged eighty-six years.

Griffith J. Griffiths, died August 9, 1866, aged seventy-four years; Ann, his wife, died March 10, 1851, aged fifty-two years.

Joseph Richards, died November 6, 1852, aged forty-five years.

FAIRCHILD CEMETERY

Ezekiel Fairchild, died July 15, 1829, aged seventy-three years.

Betsy, wife of Benjamin Fairchild, died June 23, 1826, aged thirty years.

Oliver Smith, died July 7, 1826, aged sixty years.

Peggy, wife of Oliver Smith, died May 4, 1812, aged forty-three years.

John Halstead, died May 23, 1826, aged twenty-two years.

Martha, wife of Thomas M. Sheldon, died November 29, 1813, aged twenty-four years.

Olive, wife of Jeremiah Bonner, died May 30, 1844, aged fifty-two years.

Samuel Bonner, born July 4, 1812, died July 18, 1896; Diana G., his wife, born March 15, 1812, died May 17, 1898.

Clarissa, wife of Caleb Steves, died June 4, 1841, aged fifty-five years.

Caleb T. Nichols, died September 25, 1855, aged seventy-five years.

William E. White, born January 2, 1810, died May 26, 1900.

Seth Smith, died September 11, 1865, aged eighty-one years.

James Townsend, died January 7, 1813, aged thirty-nine years.

Dolly, wife of Perez Farr, died July 15, 1850, aged seventy years.

Maria, wife of William Gay, died November 7, 1854, aged forty-two years.

Hanorah, wife of Enoch Rogers, died December 26, 1810, aged twenty-six years.

James Reynolds, died December 29, 1829, aged thirty-five years.

PEN-Y-CAERAU CEMETERY

A monument erected in this cemetery bears the following inscriptions: "Erected by the Calvinistic Meth-

odist Churches of the State of New York, to the memory of Rev. Benjamin Davis, the first ordained minister of the denomination in America; born at Risca, Monmouthshire, South Wales, 1802, ordained at the church of Pen-y-caerau, 1826, died at Remsen June 25, 1836; Bridget, his wife, born August, 1791, died August, 1864.

"Rev. Robert Meredith, died April 15, 1841, aged forty-eight years.

"Rev. David E. Davies, died August 31, 1843, aged thirty-four years."

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